

بسم الله الرحمن الرحيم

Arabic Tutor

Volume 3

A Translation of

تسهيل الأدب في لسان العرب

popularly known as

عربی کا معلم

Arabic Tutor – Volume Three

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Arabic Tutor – Volume Three



عن علي بن الجعد قال سمعت شعبة يقول مثل صاحب الحديث الذي لا يعرف العربية مثل الحمار عليه مخلافة لا علف فيها (تفسير القرطبي)

Àlī Ibnu'l Ja'd (Rahimahullāh) narrates that he heard Shu'bāh saying,

“The example of a scholar of hadīth who does not know Arabic is like a donkey that has a nosebag but there is no fodder in it.”

(Tafsīr Qurtubī)



Arabic Tutor – Volume Three

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Transliteration

The following method of transliteration of the Arabic letters has been used in this book:

ا	ā
ب	b
ت	t
ث	th
ج	j
ح	h
ڇ	kh
د	d
ڏ	dh
ر	r
ڙ	z
س	s
ڙ	sh
ص	sh

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ض	د
ط	ت
ظ	ز
ع	ا
ع	ي
غ	و
ف	غ
ق	ف
ك	ق
ل	ك
م	ل
ن	م
و	ن
ه	و
ي	ه
	ي

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Some Arabic phrases used in this book are as follows:

	(<i>Sallallāhu 'alaihi wasallam</i>) May Allāh send blessings and salutations upon him - used for Nabî 
	(<i>Àlaihis salām</i>) Salutations upon him – used for all prophets
	(<i>Radiallāhu 'anhu</i>) May Allāh be pleased with him – used for the <u>Sahâbah</u> 
	(<i>Jalla Jalâluhû</i>) The Sublime – used for Allah 
	(<i>Àzza wa jall</i>) Allāh is full of glory and sublimity
	(<i>Rahimahullâh</i>) May Allâh have mercy on him – used for deceased saints and scholars

Note: Please note that the exercise numbers from 55 onwards do not correspond to the original in the Urdu text as the original has an error in the numbering. Exercise 54 has been numbered as 54 in Lessons 41 and 42 as well. This has been corrected in the English translation. (Translator)

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلوة والسلام على عبده ورسوله محمد وآل
وأتباعه إلى يوم الدين

Preface

All praises are due to Allāh ﷺ that the third volume of the book, “تسهيل الأدب في لسان العرب” has been published.

Two volumes of the above-mentioned book were published with amendments two years ago. Due to my lengthy illness and other obstacles, there was an unexpected delay in the publication of the third volume.

It is only through the grace of Allāh ﷺ that the first two volumes were astoundingly accepted by the readers. Every person who saw the book, read it or taught it, became fond of it. I have received and continue receiving countless letters of praise for the first two volumes from all parts of India and letters requesting the third and fourth volumes. May Allāh ﷺ reward the people who desire this book and appreciate its value and grant blessings in their knowledge and practice because it was due to their forceful, reproaching, advising and sincere requests that created

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strength in my sick heart to be able to do some work. I cannot say that a very good task has been achieved, yet whatever has been achieved is worth valuing. I could not even achieve a fraction of what is required in this era for any book to be accepted and made part of a syllabus. In spite of this deficiency, the inclination of scholarly reviewers and students of Arabic is extraordinary.

The department of education of the province of Sindh has included this book in the syllabus of the high schools. It is also being used in some of the seminaries of Bombay, Hyderabad, U.P., Delhi, Punjab and North West Frontier Province.

The scholars know that the changes that occur in nouns and verbs in Arabic Morphology is a difficult subject. According to the old method of teaching, each rule is memorized like verses of the Qur'ān. This task is so unpleasant, difficult and a waste of time that every student cannot endure it. Accordingly, in the modern method of teaching, a large portion of it is disregarded. However, the student of Arabic is deprived of essential information due to which he perceives an apprehension of losing out at every step. An attempt has been made in this third volume to make this difficult stage pleasant and easy with moderation. Due to details, the subject has been lengthened but the rules can be learnt without memorizing, by merely reading them.

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The size of this volume has increased, not due to the rules, but due to the literary extracts. If you look at the rules, they do not form even a quarter of the book. More than three quarters of the book is full of the teaching of the language.

The student will obtain enough ability with this third volume to be able to read and understand a major part of the Qur'ān. He will be able to read the ahādīth and Arabic literature easily. He will be able to write simple Arabic letters and be able to converse extensively in Arabic. However, this ability will only develop if the teacher himself has a good ability or he has the capability of creating the desire in the student.

The explanation of numbers, the delicate aspects of particles, the essential rules of Morphology and Grammar of a higher degree and the basics of Eloquence will form part of the fourth volume.

Allāh ﷺ is the One that grants ability and assistance.
The servant of the best language
Ābdus Sattār Khān

Guidelines for Teachers

1. Before beginning the lesson, write down all or some of the examples or paradigms that appear at the beginning of a lesson on the chalkboard. Then explain these examples that are on the board by means of the rules appearing in the lesson. In this manner, hopefully most of the lesson will be memorized before the lesson is complete. For this, it is highly essential that the teacher must come fully prepared for the lesson.

This method can be easily adopted in the third volume. In Volume One and Two, the examples have been mentioned at the beginning and end of the lesson. The intelligent teacher can select the easy examples, write them on the board and begin to teach the lesson.

2. When teaching the lesson, make an attempt to question the students about the previous lesson. Their answers should form a support for the current lesson.
3. This can only occur if there is a class of students. One class should only be taught one lesson even though

some students may have been absent for some of the lessons.

4. Those people who are engaged in self-study, should thoroughly understand and learn each lesson and then proceed to the next lesson. There are very few examples where the *i'rāb* has been explained in a later lesson.

Indications

- 1) The comma (‘) is used to indicate the plural of a noun.
- 2) The alphabets (ن) (ن), (ض) (ض), (س) (س), (ف) (ف), (ك) (ك) and (ح) (ح) indicate the category of the trilateral verbs. The categories of the verbs of (مزيد فيه) are indicated by numbers. The numbers are mentioned in Lesson 25. A verb that is (معتل واوی) is indicated by a (و) and a verb that is (معتل يائی) is indicated by a (ي).
- 3) When any particle is mentioned after a verb, it refers to the meaning of the verb when used with that particular particle.

Lesson 26

The Types of Verbs

(أقسام الفعل)

1. Dear students, you have read all the paradigms of (ثلاثي) (Tripartite) and (رباعي) (Quadruped) in Volume One and Two of this book. Those verbs were such that they corresponded exactly with their scales. For example, you learnt that the scales of the perfect tense triliteral verbs are (فعَلَ), (فَعَلَ) and (يَفْعُلُ). The scale of the imperfect is (يَفْعُلُ) and (فَعُلُ). The scale of the imperative is (افْعِلْ) and (أَفْعُلْ). Accordingly, the verbs (ضَرَبْ), (يَضْرِبُ), (سَمِعْ), (اَسْمَعْ), (يَكْرُمُ), (اَكْرَمْ) correspond fully with their scales.

Had all the verbs and derivatives of Arabic been in full conformity with their scales, Arabic Morphology would have been very brief and easy. However, this is not the case. Many verbs and derivatives are different from their fixed scales in speaking and writing. Some of these words were mentioned in Volume Two for a specific need, e.g. the

paradigms of (كَانَ) (يَكُونُ) and (كُنْ). None of these verbs correspond to their scales. We have to therefore accept the fact that (كَانَ) originally was (كَوَنَ) on the scale of (فَعَلَ), (كُنْ) (يَفْعُلُ) originally was (يَكُونُ) on the scale of (يَكُونُ) (أَكُونُ) originally was (أَفْعُلُ). These verbs are not spoken or written in their original forms.

From this preamble, you may have understood that there is a stage for you to cross where you will learn the changes that occur in Arabic verbs and derived nouns.

2. Now read the following sentences and ponder over the verbs.

حسُنَ الْبَيْتُ	شَرِبَ الطَّفَلُ الْبَيْنَ	(1) فَتَحَ عَلَيٌّ كِتَابَهُ
قَرَأَ حَامِدٌ كِتابًا	سَأَلَ التَّلَمِيذُ الْمُعَلَّمَ	(2) أَكَلَ الْوَلَدُ تَمَرَّةً
شَدَّ الْوَلَدُ الْكَلْبَ	فَرَّ الْمَسْجُونُ	(3) عَدَ الرَّاعِي غَنَمَهُ
رَمَيَ أَحْمَدُ الْكَرَّةَ	قَالَ الرَّسُولُ حَقًا	(4) وَجَدَ حَامِدٌ قَلْمَانًا
طَوَيَ زَيْدٌ كُرَاسَةً	وَقَيَ مُحَمَّدٌ قَوْمَهُ	(5) وَعَيَ رَشِيدٌ دَرْسَهُ

Note 1: It would be better if you could read Lesson 8.3 in the first volume before you proceed with the following

section.

3. Observe the above examples carefully. With the first glance you can notice that all the verbs are triliteral (with three radicals), they are (ثلاثي مجرد). The word-form of each verb is the singular masculine third person (واحد مذكر غائب) of the perfect tense (الماضي).

Now ponder over the verbs of the first line and you will notice that all the alphabets of each verb are (صحيح). There is no (حرف العلة), that is (ا), (و) or (ي). The root letters also do not contain any hamzah or two letters of the same kind. Such verbs are called (صحيح) or (سالم).

They are called (صحيح) because all three alphabets are (صحيح). They are (سالم) - intact) because these verbs and their derivativess are free of any changes.

Note 2: Besides the verbs of the first line, the verbs of the other examples are not (سالم) - intact).

If you look at the verbs of the second line, you will notice a hamzah somewhere in the verb. Such verbs which contain a

hamzah as one of the root letters are called (مهموز).

Note 3: You may remember that when an alif is mutaharrik (أ ، إ ، ؤ) or it has a jazm (فَاءُ), such an alif is also called hamzah.¹

The verbs of the third line are such that the second and third radicals are of the same kind because the verb (عَدَ) was originally (عَدَد). The two (د) have been merged. Such a verb in which the (لام الكلمة) and (عين الكلمة) are the same are called (مضاعف).

The verbs of the fourth line contain a (حرف العلة), either in the beginning, middle or the end. Verbs containing a (حرف العلة) are called (مُعْتَل).

There are three types of (حرف العلة) (مُعْتَل). If the (حرف العلة) comes in place of the (فاء الكلمة), it is called (مَثَال) or (مَعْتَلُ الْفَاءِ), e.g. (وَحْدَ)

¹ See the terminology in Volume One.

If the **عين الكلمة** (حرف العلة) comes in place of the **الكلمة** (اللام), it is called **أحْوَاف** (معتل العين) or **قال** (أَحْوَاف), e.g.

If the **لام الكلمة** (حرف العلة) comes in place of the **الكلمة** (اللام), it is called **نَاقِص** (معتل اللام) or **رمي** (رمي).

Note 4: Remember that the alif is not an original radical in any Arabic verb or noun. It is either changed from a (و) or (ي).

Example: The word **قول** (قال) was originally because the imperfect is **يَقُولُ** and the verbal noun is **قَوْلٌ**.

The word **رمي** (رمي) was originally because the imperfect is **يَرْمِيُ** and the verbal noun is **رَمْيٌ**.

The word **بَوْبٌ** (باب) was originally because the plural is **أَبْوَابٌ**.

The verbs of the fifth line contain two **حرف العلة**. Such verbs are called **لفيف**. The first and second verb are called **حرف صحيح مفروق** because a **لفيف** has created a

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separation between the two (حرف العلة). The third verb is called (حرف العلة) (لفيف مقوون) because both the (حرف العلة) are adjacent to one another.

Note 5: You may have understood that besides the root letters, if there is a hamzah or a (حرف العلة), the verb will not be called (أَكْرَمْ) (مُهْمُوزْ) or (مُعْتَلْ). The verb (أَفْعَلْ) on the scale of (مُهْمُوزْ) will not be called (مُهْمُوزْ) because the hamzah does not take the place of the (ف), (ع) or (ل).

The verbs (شرب) and (شربوا) have an alif and a (و) added on as signs of the dual and plural respectively. Due to these letters, these verbs will not be called (مُعْتَلْ).

The verb (أَحْمَرْ) on the scale of (أَفْعَلْ) has one hamzah and an extra (ر). Due to this addition, it will not be called (مُهْمُوزْ) and (مضاعف). All these verbs fall in the category of (سالم).

The summary of the above discussion is:

The verb, with regard to the make-up of its original letters, is of two types: (1) (سالم) and (2) (غير سالم).

A (سالم) verb is one in which there is no (حُرْفُ الْعُلَة), hamzah or two letters of the same type among its root letters.

A (غير سالم) verb is of six types:

1. (مهموز): a verb having a hamzah as one of its root letters, e.g. (أَمْرٌ).
2. (مضاعف): a verb whose second and third radicals are the same, e.g. (عَدَّ).
3. (مُثَال): a verb whose first radical is a (حُرْفُ الْعُلَة), e.g. (وَعَدَ).
4. (أَجْوَف): one whose second radical is a (حُرْفُ الْعُلَة), e.g. (قَالَ).
5. (نَاقِص): one whose third radical is a (حُرْفُ الْعُلَة), e.g. (رَمَيَ).
6. (لَفِيفٌ): a verb having two (حُرْفُ الْعُلَة). If the first and third radical have a (حُرْفُ الْعُلَة), it will be (لَفِيفٌ مُفْرُوقٌ), e.g. (وَقَيَ). If the second and third radical have a (حُرْفُ الْعُلَة), it will be (لَفِيفٌ مُقْرُونٌ), e.g. (طَوَيَ).

There are thus seven categories in total:

صَحِيحٌ ، مَهْمُوزٌ ، مَضَاعِفٌ ، مَثَالٌ ، أَجْوَافٌ ، نَاقِصٌ ، لَفَيْفٌ

They are referred to as (هَفْتُ أَقْسَامٍ) in Persian.

Note 6: It is possible that some verbs have two types contained in them, e.g. (- وَدَّ he desired), is (مُعْتَلٌ) and (مضاعف).

The verb (أَتَيْ) (he came), is (مَهْمُوزٌ) and (مُعْتَلٌ).

Note 7: Like a verb, the noun, especially the derived noun, is also of seven types.

Exercise No. 27

What categories do the following verbs and nouns belong to?

(1) أَمْرٌ (2) يَنْهَبُ (3) يَأْكُلُ (4) يَدْعُو (5) ذَهَبُوا (6) وَهَبَ (7) عَزَّ
(8) تَقْبَلَ (9) تَوَضَّأَ (10) تَقَوَّلَ (11) سُئِلَتْ (12) تَوَلَّ (13) يَقُصُّ
(14) مَلَأَ (15) قَالَ (16) قَاتَلَ (17) دَنَا (18) يَكُونُ (19) لَيَسْمَعُنَّ
(20) أَدَبٌ (21) رَأْسٌ (22) عَزِيزٌ (23) مَمْلُوٌّ (24) غَيْوَرٌ (25)
الْقَاضِيُّ (26) مَوْعِدٌ (27) مَدْعُوٌّ (28) مَنْصُورٌ (29) وَلِيٌّ (30) يَسِيرٌ

Lesson 27

The Types of Changes and Some Rules

1. Wherever the Arabs found some difficulty in pronouncing (غير سالم) words, they made some changes in the word to reduce the difficulty.
2. There are three types of changes:
 - (تحقيق): to change a hamzah into a (حرف العلة) or to delete it, e.g. the word (أَعْمَنْ) was changed to (آمَنْ), the word (أَعْخَذْ) was changed to (خُذْ). Such changes occur in (مهماز).
 - (إِدْغَام): to merge two letters of the same type or of the same origin of pronunciation (مَخْرَج), e.g. the word (مَدَدْ) was changed to (مَدْ). The change of (إِدْغَام) occurs most often in (مضاعف).
 - (تَعْلِيل): to change one (حرف العلة) into another or to delete it, e.g. the word (قَوْلَ) was changed to (قَالَ), the word (يَوْمَدْ) was changed to (يَوْمَدْ). Such changes occur

in all three categories of (أَحْوَافٌ) and (مَثَالٌ) and (نَاقِصٌ).

3. Some of the rules of (إِدْغَامٌ), (تَحْفِيفٌ) and (تَعْلِيلٌ) will now be listed so that the future lessons can be easily understood. Peruse them superficially now as they will be repeated at certain points in future.

The Rules of (تَحْفِيفٌ)

Rule No.1: If two hamzahs come together in a word whereby the first one is mutaharrak and the second one sākin, the sākin hamzah is changed into a harful illāh that corresponds to the preceding harakah, that is, if the preceding harakah is a fathah, it will be changed to an alif, if the preceding harakah is a dammah, it will be changed to a wāw and if the preceding harakah is a kasrah, it will be changed to a yā.

Examples:

(أَمْنٌ) changes to (آمِنٌ) because the fathah corresponds to an alif.

(أُمْنٌ) changes to (أُمِنٌ) because the dammah corresponds to a wāw.

(إِيمَانًا) changes to (إِيمَانٍ) because the kasrah corresponds to a yā.

Rule 2: If there is a hamzah sākin preceded by any mutaharrik letter besides hamzah, it is permissible to change the hamzah sākin to a harful illāh that corresponds with the preceding harakah.

Examples:

(يُوْمُنُ) can be read as (يَوْمُنُ), (يَامُرُ) can be read as (يُوْمِنُ) and (مِيْدَنَةُ) can be read as (مِيْدَنَةٌ).

Note 1: These two rules are related to (مهموز). The first rule is compulsory while the second one is permissible.

Note 2: If a dammah is succeeded by a hamzah, a (و او زائدة) is written below it and if it (hamzah) is preceded by a kasrah, a (ي) is written. Examples: (يُوْمِنُ), (مِيْدَنَةٌ).

This (و) and (ي) are not pronounced at all.

If a fathah is succeeded by a hamzah sākin, it is written above an alif or the alif can be rendered a jazm, e.g. (يَامُرُ) or (يَامُرُ).

If you want to write an alif after (هُمْزَة مفتوحة), a long fathah is written above the alif, e.g. (اً). Sometimes (اًء) or (اًء) is also written.

Note 3: Two more rules of (تَخْفِيف) will be mentioned in Lesson 28.

The Rules of (إِدْغَام)

Rule No. 1: If there are two letters of the same type, the first is sākin and the second is mutaharrik, both the letters will be merged and written as one, e.g. (مَدَدْ) on the scale of (فَعْل) changes to (مَدْ).

Rule No. 2: If two letters of the same type are mutaharrik, the first letter will be made sākin and merged into the second letter, e.g. from (مَدَدْ), we get (مَدَّ).

Note 4: There are some exceptions to this rule, e.g. (سبب) - (cause) otherwise it will resemble the word (سب) which means to swear. There is also no idghām in the word (مدد) -

to help) otherwise it will resemble the word (مُلْهِلْهَلْ) meaning to pull.

Rule No. 3: If there are two letters of the same type and the preceding letter is sākin, the harakah of the first letter will be transferred to the preceding letter and then (إِدْغَامٌ) will be applied, e.g. (يَمْدُدُ) changes to (يَمْدُدُ) and then to (يَمْدُدُ).

Note 5: The quadrilateral verbs (رباعي) are excepted from this rule, e.g. جَلَبَ يُجَلِّبُ.

Note 6: The above rules apply to (مضاعف).

Note 7: A few more rules of (إِدْعَام) will be mentioned in Lesson 29.

The Rules of (تعلیل)

Rule No. 1: If a فتحة (فتحة) is followed by a (ي) or (و), the متحرك (متحرك) (ي) or (و) is changed into an (الف). That is (أو), (أوُ), (أي), (أيُ), (أوَ), (أيَ) or (وَ), (وُ).

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(أَيُّ) (أَيِّ) change to (إِ).

Examples:

original word	changes to	new form
قَوْل	changes to	قَالَ
بَيْع	changes to	بَاعَ
دَعَوْ	changes to	دَعَا
طَوْل	changes to	طَالَ
خَوْف	changes to	خَافَ
نَيْل	changes to	نَالَ
رَمَيْ	changes to	رَمَيَ
يَخْشَيْ	changes to	يَخْشَي

Note 8: This rule mostly applies to the perfect active tense of مضارع (أَجْوَف) and ماضٍ (أَجْوَفِي). The form (أَيُّ) is specific with ماضٍ (أَجْوَفِي) and ماضٍ (أَجْوَفِي).

Rule No. 2: The forms (أُو) (أُي) and (أَيُّ) change to (إِ). Similarly, (أَيِّ) also changes to (إِ).

Examples:

(قول) changes to (قُلَّ).

(بِعْ) changes to (بِعَ).

(يَرْمِيُّ) changes to (يَرْمِيْ).

Note 9: This rule is used in the passive perfect tense (الماضي المضارع) of (أَجْوَفَ) (الجهول). The form of (يُّوجَفَ) is specific with (نَاقِصٌ).

Rule No. 3: If a (وَوْ مفتوح) appears after a kasrah, the (وْ) is changed into a (يِ), that is, (وِ) is changed to (يِ), e.g. (رَضِيَّ) changes to (رَضِيَ) and (دُعِيَّ) changes to (دُعِيَ), the passive tense (دَعَى) of (الجهول).

Rule No. 4: A (وَوْ ساكن) is changed to a (يِ) after a kasrah, that is, (وِ) changes to (يِ), e.g. (أُجَلَّ) changes to (أَيْجَلَّ) and (مُوزَانُّ) changes to (مِيزَانُّ).

Rule No. 5: A (يِ ساكن) is changed to a (وْ) after a dammah,

that is, (اُيْ) changes to (اُوْ), e.g. (مُؤْسِرٌ) changes to (مُؤْسِرٌ) and (يُوقَظُ) changes to (يُوقَظُ).

Note 1: Rules four and five are used in (مثال واوی) and (بائی).

Rule No. 6: (اُوْ) and (اُيْ) change to (اُوْ), e.g. (دَعُوْا) changes to (رَمِيْوُا) changes to (يَرْضِيْوُنَ) and (رَمِيْوُا) changes to (يَرْضَوُنَ).

Rule No. 7: (اُوْ) and (اُيْ) change to (اُوْ), e.g. (سَرُوْوُا) changes to (رَضُوْوُنَ) changes to (رَضِيْوُا), (سَرُوْوُا) changes to (يَدْعُوْوُنَ) changes to (يَرْمُوْنَ) and (يَرْمِيْوُنَ) changes to (يَرْمُوْنَ).

Rule No. 8: If a (واو مضموم) is preceded by a jazm, its dammah is transferred to the preceding letter, e.g. (يَقُولُ) changes to (يَقُولُ), the imperfect of (فَالَّ).

Rule No. 9: If a (ي مكسور) is preceded by a jazm, its kasrah

is transferred to the preceding letter, e.g. (يَبْيَعُ) changes to (بَيْعَ), the imperfect of (بَاعَ) (يَبْيَعُ).

Rule No. 10: If a (ي مفتوح) or (و مفتوح) is preceded by a jazm, the fathah is transferred to the preceding letter and the (و) or (ي) is changed into an alif, e.g. (يَحْوَفُ) changes to (يَخَافُ), the imperfect of (خَافَ) and (يَبْيَلُ) changes to (يَنَالُ), the imperfect of (نَالَ).

Exceptions

(1) Some verbs that are (أحوف واوي) from (باب فعل) are excepted from the rules of (تعليق), number 1 and 10, e.g. (عَوْرَ يَعْوِرُ) - (to be one-eyed).

(2) In (أحوف واوي), if there is a (ي) in place of the third radical, it will be an exception from the above-mentioned rules, e.g. (سَوِيَ يَسْوِي) - (to be equal).

(3) The (و) and (ي) are always maintained in (باب افعَل),

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e.g. (أيضاً يبيضُ), (اسْوَدَ يَسْوَدُ).

(4) In (باب استفعال) (و) the remains unchanged in some verbs, e.g. - استصواب يَسْتَصْوِبُ (to seek an opinion).

(5) The (اسم التفضيل) and (اسم الآلة) are also exceptions from any changes, e.g. (مُقْوِلُ), (مُبِيعُ) and (أَقْوَلُ).

Rule No. 11: If (و) or (ي) occur in the second radical of (فَاعِلُ), they are changed to a hamzah, e.g. (قاوِلُ) changes to (قاوِلٌ), (بَايِعُ) changes to (بَايَعٌ).

Rule No. 12: If a (ف) occurs in place of the (و) of (افتَعلَ), it is changed to (ت) and merged with the the (ت), e.g. (اوْتَصلَ) changes to (اتَّصلَ) and then to (اتَّصلَ).

Rule No. 13: If an alif is succeeded by a (و) or (ي) at the end of a verbal noun or any other noun, it is changed to a hamzah, e.g. (ارْضَاءُ), (الْقَائِمُ) changes to (الْقَائِمٌ).

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سَمَاءٌ (سَمَاء) changes to بَنَاءٌ (بَنَاء) and الْقَاءٌ (الْقَاء) changes to بَنَاءٌ (بَنَاء).

Note 11: Two more rules of تعليل will be mentioned in Lesson 30 and two in Lesson 31.

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Lesson 28

Hamzated Verbs

(المهموز)

الثلاثي المجرد (مهموز الفاء) of The Brief Paradigm

Note 1: The words in which changes have occurred compulsorily are denoted with a (لـ) meaning (لـازماً) - compulsory) and where the change is optional, it is denoted with a (جـ) meaning (جوازاً) - permissible).

الصرف الصغير لمهموز الفاء من الثلاثي المجرد

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
أمل (to hope)	مَأْمُولٌ (ج)	آمِلٌ	أُوْمُلٌ (ل)	يَأْمُلُ (ج)	أَمَلَ (ن)
أَثَرٌ (to transmit)	مَأْتُورٌ (ج)	آثَرٌ	إِيْثَرٌ (ل)	يَأْثَرُ (ج)	أَثَرَ (ض)
أَلْفَةٌ (to be familiar)	مَأْلُوفٌ (ج)	آلَفٌ	إِيْلَفٌ (ل)	يَأْلَفُ (ج)	أَلْفَ (ض)
أَدْبُ (to be cultured)	X	أَدِيبٌ	أُوْدُبٌ (ل)	يَأْدُبُ (ج)	أَدْبَ (ك)

الصرف الصغير لمهموز الفاء من الثلاثي المزدوج

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
إِيْلَافُ (to harmonize)	مُؤَلَّفُ (ج)	مُؤَلِّفُ (ج)	آلَفْ (ل)	يُؤَلِّفُ (ج)	1-آلَفَ (ل)
تَأْلِيفُ (to accustom)	مُؤَلَّفُ (ج)	مُؤَلِّفُ (ج)	أَلَفْ (ل)	يُؤَلِّفُ (ج)	2-أَلَفَ (ل)
مُؤَالَفَة (to love one another)	مُؤَالَفُ (ج)	مُؤَالِفُ (ج)	أَلَفْ (ل)	يُؤَالِفُ (ج)	3-آلَفَ (ل)
تَأَلَّفُ (to consist of)	مُتَأَلَّفُ (ج)	مُتَأَلِّفُ (ج)	تَأَلَّفْ (ل)	يَتَأَلَّفُ (ج)	4-تَأَلَّفَ (ل)
تَأَلَّفُ (to be in tune)	مُتَأَلَّفُ (ج)	مُتَأَلِّفُ (ج)	تَأَلَّفْ (ل)	يَتَأَلَّفُ (ج)	5-تَأَلَّفَ (ل)
إِيْتَلَافُ (ل) (to be united)	مُؤْتَلَفُ (ج)	مُؤْتَلِفُ (ج)	إِيْتَلَفْ (ج)	يَأْتَلَفُ (ج)	6-إِيْتَلَافَ (ل)

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اسْتِلَافٌ (ج) (to seek intimacy)	مُسْتَلِفٌ (ج)	مُسْتَلِفٌ (ج)	اسْتَلِفٌ (ج)	يَسْتَلِفُ (ج)	-10 اسْتَلِفٌ (ج)
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1. Ponder over the words of all the above-mentioned paradigms. Firstly, it should be noted why these paradigms are classified as (مهموز الفاء). The reason is that where a hamzah occurs in the first radical of these verbs and nouns, they are referred to as (مهموز الفاء), where it occurs as the second radical, they are referred to as (مهموز العين) as in (سَأَلَ) and where it occurs as the third radical, they are referred to as (مهموز اللام) as in (فَرَعَ).
2. Now observe which words have changed from the original and which have not. All the words of the above paradigms are (مهموز الفاء). Therefore there should be a hamzah in the first radical of each word. Wherever a hamzah is not visible as the first radical and a (حرف العلة), that is (ا), (و) or (ي) occur, it means a change has occurred.

In the paradigms of (الثلاثي المجرد), there is a change only in the words, (أُولُو حاضر) and (أَيْلُفُ), (أَيْشُرُ), (أَوْمُلُ), (أَوْدُبُ), a (و) or (ي) occurs in place of the hamzah. This means that these words were originally (أَعْمَلُ), (أَعْثَرُ), (أَعْلَفُ) and (أَعْدَبُ). Two hamzahs were adjacent to one another where the first one was mutaharrik and the second sākin. You can therefore immediately say that the first rule of (تحفيف) was applied and the hamzah was changed to a (و) or (ي).

the imperative falls away in pronunciation. See Lesson 21.
Note 2. The original hamzah remains in place, e.g. (فَامْلُ).

ثُمَّ أَدْبُ (and (وَالْفُ), (وَأَثْرُ).

3. Now observe the paradigms of (ثلاثي مزید فيه). In the very first line, changes can be found in (إيلاف) and (آلف) and in the paradigm of (أفعَل). This verb also falls in the category of (ألف) on the word (مهموز الفاء). The word (آلف) was originally

scale of (أَعْلَفُ) was originally (أَفْعَلُ), (أَلْفُ) was originally (أَعْلَفُ) on the scale of (أَفْعَلُ) and (إِعْلَافُ) was originally (إِيْلَافُ). By looking at the original words, you can say that here also the first rule of (تَخْفِيفٌ) was applied whereby it is obligatory to change the hamzah to (ا) and (ي).

4. There is no change in the second, third, fourth and fifth categories. The word (أَلْفُ) in the third category may create some doubt because it was mentioned previously that a change occurred in it. So is there no change here? This doubt merely arises due to the written form of the word. If it is written as (ءَالْفُ), you will realize that it corresponds exactly to its scale of (فَاعِلٌ). There is no change in it. Here the alif is extra while the alif in the first category was changed from an original hamzah.

There is no sixth category. This means that (باب انفعل) is not used for (مهموز الفاء).

In the seventh category, a (ي) is visible in place of the hamzah in (إِيْتَلَافُ), (إِيْتَلِفُ) and (إِيْتَلَفُ). These words were

originally (اعْتَلَفُ), (اعْتَلَفَ) and (اعْتَلَفْ). Due to the fact that two hamzas were adjacent to one another, the hamzah was changed to a (ي) according to the first rule of (تحفيف).

Note 2: The hamzah at the beginning of the (الامر), (الماضي) and (المصدر) of five categories of (هَمْزَة) (ثلاثي مزيد فيه) is a (الوصل) (الوصل), e.g. (اجْتَبَ ثُمَّ اجْتَبَ). From this you can understand that there will only be a change in (اعْتَلَفُ) if it is not preceded by a word. However, if a word precedes it, the (هَمْزَة الوصل) will fall away, thus leaving behind only one hamzah which will be joined to the preceding word and pronounced, e.g. (واعْتَلَفَ). It can also be written as (وأَتَلَفَ).

5. You will see many words in the paradigms where the second rule of (تحفيف) can be applied although they have not been written with the changes in the paradigm. You may pronounce them with the changes as follows: (يَأْمُلُ) as (اسْتِيَالَفُ), (يُؤْلِفُ) as (اسْتِيَالَفُ), (يُؤْلِفُ) as (يُؤْلِفُ), (يَأْمُلُ).

A (ج) has been written next to such words, indicating that

changes are (حائز) – permissible) just as a (ل) indicates (لازم) – an obligatory change). This indication is made here only. In future, there will not be a need for this.

6. These two rules of (تحفييف), namely rule no.1 and rule no.2 are commonly in vogue. Besides them, there are two more rules dealing with specific words. If you read the following sentences carefully, you will understand these two rules as well.

(1) أَمَلَ رَشِيدٌ يَأْمُلُ حَامِدٌ نَجَاحَهُ

نَجَاحَكَ

(2) أَخَذَ رَشِيدٌ يَأْخُذُ رَشِيدٌ كِتَابَهُ

كِتَابَكَ

(3) أَكَلَ رَشِيدٌ تَمَرَهُ يَأْكُلُ حَامِدٌ رُمَانَهُ

(4) أَمَرَ رَشِيدٌ بِالْحَقِّ يَأْمُرُ حَامِدٌ بِالْحَقِّ

(5) اِيْتَلَفَ الْمُسْلِمُونَ يَأْتِلِفُ الْمُسْلِمُونَ

الْمُسْلِمِينَ

(6) اِتَّخَذَ خَلِيلٌ يَتَّخِذُ زَيْدٌ حَامِدًا

صَدِيقًا

مُحَمَّدًا صَدِيقًا

By pondering over the first four lines, you will notice that the (المضارع) and (الماضي) are on their original state. There is only a change in the (أمر).

In the first line, the hamzah was changed to a (و) in the verb (أَوْمَلْ) which originally was (أَعْمَلْ). However, in the second line, the (أَحَدْ) of (أَحَدْ) is (خُذْ) and not (وَخُذْ). The word (خُذْ) is in actual fact formed from (أَعْخَذْ), but since this word is so frequently used in conversation, there was a need for making it easier in pronunciation. Therefore, instead of changing its hamzah to a (و), it was deleted from the beginning. When the original hamzah was deleted, the next letter was mutaharrik, thus dispensing with the need for a (همزة الوصل). Therefore the latter was also deleted. See Lesson 21 Note 1. The same applies to (كُلْ) and (مُرْ).

The paradigm of (خُذْ) will be as follows:

خُذْ خُذَا خُذُوا خُذِيْ خُذَا خُذْنَ

Conjugate (كُلْ) and (مُرْ) in the same way.

Note 3: When joined to a preceding word, only the hamzah

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of (مُرْ) reverts to its original position according to the general rule, e.g. (وَمُرْ) and (فَمُرْ). The hamzah of (كُلْ) and (خُذْ) never revert.

Now ponder over the fifth and sixth lines. From the previous paradigms, you know that (إِيْتَفَ) is from the category (إِفْتَعَلَ). Originally it was (إِعْتَلَفَ). According to rule no. 1, the hamzah is changed to a (ي). But you may be wondering from which category (إِتَّخَذَ) is? It also seems to be from (إِفْتَعَلَ). Undoubtedly, (إِتَّخَذَ) is also from the category (إِيْتَلَفَ) just like (إِيْتَلَفَ) and it is (مَهْمُوزُ الْفَاءِ). The verb (إِيْتَلَفَ) is constructed from (الْفَ) while (إِتَّخَذَ) is constructed from (أَتَّخَذَ). It was originally (إِعْتَنَخَذَ). The normal rule has not been applied here. The hamzah has been changed to a (ت) and merged into the (ت) of (ت) of (إِفْتَعَال). Therefore it changes to (إِتَّخَذَ) and not (إِيْتَخَذَ). The paradigm will be as follows:

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
اتَّخَادُ	مُتَّخِذٌ	مُتَّخِذٌ	اتَّخِذْ	يَتَّخِذُ	اتَّخَذَ

From the above-mentioned explanation, two new rules have emerged.

Rule No. 3 of (تحفيف): The imperative of (أَكَلَ) and (أَخَذَ) is (كُلْ) and (خُذْ) respectively.

Rule No. 4 of (تحفيف): When the verb (أَخَذَ) is conjugated on the paradigm of (باب افتعال), the hamzah is converted to a (ت) and merged into the (ت) of (باب افتعال). The result is (اتَّخَذَ يَتَّخِذُ) etc.

Note 4: This rule is specific with the root letters of (أَخَذَ). The general rule of (يُتَّلِفُ) applies to other verbs.

Note 5: There is no change in (مهموز اللام) and (مهموز العين).

Only in the imperfect (مضارع) of (سَأَلَ), the hamzah is sometimes deleted, while in the imperative (أَمْرٌ), when it is at the beginning of a sentence, it is most often deleted, e.g. from (يَسْأَلُ) – (سَأَلُ). (اسْأَلُ)

Note 6: The verbs of (مهموز الفاء) in (ثلاثي مجرد) only appear in four categories, namely (نصر), (ضرب) and (كرم). In (ثلاثي مزيد فيه), besides the categories of (افعل), (افعل مزيد فيه), and (فعال), they appear in the remaining seven categories.

Vocabulary List No. 26

Note 7: The alphabets (ن), (س), (ف), (ك) and (ح) indicate the category of the triliteral verbs (ثلاثي مجرد). The categories of the verbs of (مزيد فيه) are indicated by numerals. For example, the word (أَثْرٌ) is listed as follows:

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Word	Meaning
أَتَرْ	(ض) to transmit
أَتَرْ	(1) to give preference
أَتَرْ	(2) to have an effect
تَأْتِيرْ	(4) to accept the effect

This means that when the verb (أَتَرْ) is used from the category of (ضرب), it means to transmit. When it is transferred to the categories of (ثلاثي مزيد فيه), in the first category (أَتَرْ), it means to give preference, in the second category (أَتَرْ), it means to have an effect and in the fourth category (تَأْتِيرْ), it means to accept the effect.

Word	Meaning
أَتَرْ	(ض) to transmit
	(1) to give preference
	(2) to have an effect
	(4) to accept the effect
أَجْرَ	(ن) to reward

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	(10) to hire, to employ
أَخْذَ	(ن) to take, to catch; with (مَعَ)- to take away
	(3) to censure, to blame
أَذْنَ	(س) to permit
	(10) to seek permission
أَتَيْ يَأْتِيْ	(ض) to come
اسْتَهْزَأَ	to mock
أَعْرَضَ	to turn away
أَجْيَرَ	employee
حُلْمُ	maturity
خَصَاصَةُ	poverty, bankruptcy
أَسْرَفَ	to be extravagant, to exceed the limits
الْتَّمَسَ	to search, to request
أَمَلَ	(ن) to hope
	(4) to ponder
اَمْتَشَلَ	(7) to obey, to submit
أَنْبَأَ وَنَبَأَ	to inform

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خَسِيْعَ (س)	to be driven away, to be chased away
شَاءَ يَشَاءُ	(س أو ف) to desire, to want
عَفَّا يَعْفُوْ	(ن) to forgive
هَنَأَ	(ف) to be pleasant
	(2) to congratulate
أَنْشَأَ	to create
رِئَةُ ، رِئَاتُ	lung
رَغْدًا	pleasant, comfortable
سِيْجَارَةُ ، سِيْجَارَاتُ	cigarette
سَلَةُ ، أَسْلَالُ	basket
صَبِيُّ ، صَبِيَّانُ	child
عَاطِفَةُ ، عَوَاطِفُ	affection, sympathy
عُرْفُ	prevalent custom
عَفْوُ	forgiveness
الْعَفْوُ أَوْ عَفْوًا	forgive me
مُؤْتَمِرٌ	conference

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هزعة	object or person of ridicule, laughing stock
هُزُوا	mockery, derision
هَنِيئًا مَرِيًّا	enjoyably, may it do you much good
فَ	so, because

Exercise No. 28

(A) Translate the following sentences into English.

Note: The important words are in bold. Pay special attention to them.

The examples of (مهماز) are actually intended in this exercise.

(1) حُسَيْنُ ! هَلْ تَأْلَفُ السِّيْجَارَةَ ؟

كُنْتُ آلَفُهَا لَكِنْ تَرَكْتُهَا مُنْذُ شَهْرٍ .

(2) أَحْسَنْتَ ! اِلْيَفُ الشَّايَ وَالْفَقْهُوَةَ لَكِنْ لَا تَأْلَفُ السِّيْجَارَةَ .

نَعَمْ قَالَ لِي الدُّكْنُورُ "السِّيْجَارَةُ مُضْرِّةٌ تَتَأَثَّرُ بِهَا الرِّئَةُ وَالْعَيْنُ" .

(3) وَاللَّهِ إِنِّي رَجُلٌ عَاقِلٌ فَإِنَّكَ تُؤْثِرُ قَوْلَ الدُّكْنُورِ عَلَيَّ مَأْلُوفَاتِكَ .

يَا أَخِي الْأَحْسَنُ عِنْدِي أَنْ لَا تَأْلَفَ الشَّايَ وَالْفَقْهُوَةَ أَيْضًا بِلَا ضَرُورَةٍ .

(4) مَتَى يَأْتِي أَبُوكَ مِنْ دِهْلِي ؟
يُؤْمِلُ قُدُومَهُ غَدًا أَنْ شَاءَ اللَّهُ تَعَالَى .

(5) هَلْ سَمِعْتُمْ خُطْبَةَ مَوْلَانَا أَبِي الْكَلَامِ فِي الْمُؤْتَمِرِ الْإِسْلَامِيِّ فِي دِهْلِي ؟
نَعَمْ سَمِعْنَاهَا ، إِنَّهَا كَانَتْ مُؤَثِّرَةً جِدًّا قَدْ تَأَثَّرَ مِنْهَا جَمِيعُ الْحُضَارِ .

(6) هَلْ اسْتَأْجَرْتَ هَذِهِ الدَّارَ ؟
لَا أَنَا مُتَوَمِّلٌ فِي اسْتَأْجَارِهَا ؟

(7) أَتَسْتَأْجِرُ هَذَا الْأَجِيرَ الْأَمِينَ فَإِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ؟
نَعَمْ أَسْتَأْجِرُهُ بِسُرُورٍ فَنَحْنُ فِي حَاجَةٍ إِلَيْهِ أَجِيرٌ قَوِيٌّ أَمِينٌ .

(8) يَا عَلِيُّ ! مُرْ وَلَدَكَ أَنْ يَأْخُذَ الْكِتَابَ وَيَقْرَأَ بَيْنَ يَدَيَّ .
خُذْ يَا بُنْيَيْ كِتَابَكَ وَاقْرُأْ أَمَامَ الْأَسْتَاذِ .

(9) يَا أَخْتِي مُرِيْ بَنَاتِكَ بِالصَّلَاةِ فَقَدْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرُوا
أَوْلَادَكُمْ بِالصَّلَاةِ إِذَا بَلَغُوا سَبْعًا .
نَعَمْ يَا أَخِي سَامِرُهُنَّ بِالصَّلَاةِ امْتَنَالًا لِأَمْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

(10) هَلْ اتَّخَذْتُمْ هَذَا الْبَيْتَ مَسْجِدًا ؟
نَعَمْ سَنَتَّخَذُهُ مَسْجِدًا وَمَدْرَسَةً .

(11) سَلَّ هَذَا الشَّيْخُ هَلْ تَأْذَنُ لَنَا أَنْ نَسْتَلَكَ بَعْضَ الْمَسَائِلِ ؟
سَلُونِيْ يَا أَوْلَادُ مَا شِئْتُمْ وَلَا تَتَخَذُوْ آيَاتِ اللَّهِ هُزُوا وَلَعِبَا .

(12) نَسْتَعْفِرُ اللَّهَ يَا شَيْخُ لَا تَعْضَبْ جِئْنَاكَ لَأَنَّ اللَّهَ آثَرَكَ عَلَيْنَا فِي الْعِلْمِ.
فَاسْتَأْلُوا وَاعْمَلُوا بِمَا عَلِمْتُمْ وَاتَّخِذُوا الْقُرْآنَ إِمَامًا فِي جَمِيعِ أُمُورِكُمْ .

(13) يَا أَبَانَا هَلْ عِنْدَكَ شَيْءٌ لَنَا كُلَّ فَنَحْنُ جِئْنَا مِنْ مَسَافَةَ بَعِيْدَةَ ؟
خُذُّوْا يَا أَوْلَادُ تِلْكَ السَّلَةَ وَكُلُّوا مِنَ الْفَوَّاكِهِ مَا شِئْتُمْ وَاشْكُرُوْ اللَّهَ عَلَيْ مَا رَزَقَكُمْ .

(14) نَحْمَدُ اللَّهَ وَنَشْكُرُكَ عَلَيْ عَوَاطِفِكَ لَكِنْ يَا شَيْخُ لَيْسَ فِيهَا خُبْزٌ وَلَا لَحْمٌ .
اَخْسَئُوا يَا أَشْرَارُ مَا أَنْتُمْ بِجَائِعِينَ هَلْ اَتَخْدِنُمُونِي هُزُّةً بَيْنَكُمْ ؟

(15) الْعَفْوَ لَا تُؤَاخِذْنَا يَا عَمَّا هَا نَحْنُ لَنَا كُلُّ التَّيْنَ وَالرُّطْبَ .
فَكُلُّوا مَا تُحِبُّونَ مِنْهَا هَنِيَّا مَرِيَّا .

(16) هَنَّاكَ اللَّهُ وَبَارَكَ اللَّهُ فِيْكَ فَهَلْ تَسْمَحُ لَنَا يَا شَيْخُ أَنْ تَأْخُذَ مَعَنَا هَذِهِ
السَّلَةَ لَنَا كُلَّ فِي الطَّرِيقِ ؟
وَاللَّهِ أَنْتُمْ شَيَاطِينُ مَا جِئْتُمْ لِتَسْتَأْلُوا عَنِ الْمَسَائِلِ إِنَّمَا جِئْتُمْ لِلَّا كُلِّ
وَالْإِسْتَهْرَاءِ .

(17) أَيُّهَا الشَّيْخُ الْمُعَظَّمُ ! نَطْلُبُ مِنْكَ الْعَفْوَ لِمَا فَعَلْنَا فِي حَضَرَتِكَ
خَلَافَ الْأَدَبِ وَالْإِحْتِرَامِ وَنَسْتَأْذِنُكَ الْيَوْمَ لِلذَّهَابِ فَإِنَا نَرِيكَ الْيَوْمَ غَصْبَانَ .
غَفَرَ اللَّهُ لَكُمْ ارْجِعُوْا مَتَى شِئْتُمْ إِنْ كَانَتْ لَكُمْ حَاجَةٌ فِيْ فَهْمِ الْمَسَائِلِ

وَالسَّلَامُ .

(B) Translate the following verses of the Qur'ān.

(1) وَأَمْرٌ أَهْلَكَ بِالصَّلَاةِ .

(2) يَا يَحْيَىٰ حُذِّ الْكِتَابَ بِقُوَّةِ .

(3) حُذِّ الْعَفْوَ وَأَمْرٌ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ .

(4) كُلُّوْ وَأَشْرَبُوْ وَلَا تُسْرِفُوْ .

(5) وَكُلَّا مِنْهَا رَغْدًا حَيْثُ شَتَّمَا .

(6) وَاتَّخِذُوْ مِنِّ مَقَامِ إِبْرَاهِيمَ مُصَلِّي .

(7) يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوْ عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ .

(8) فَاسْأَلُوْ أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُوْنَ .

(9) ثُمَّ لَتُسَأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ .

(10) وَيُؤْتِرُوْنَ عَلَىَ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ حَصَاصَةٌ .

(11) إِنَّ خَيْرَ مَنِ اسْتَأْجَرَتِ الْقَوْيِيُّ الْأَمِينُ .

(12) أَكَنْتُمْ أَنْشَأُتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشَوُنَ .

(13) وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلْمَ فَلَيَسْتَأْذِنُوْ كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ .

(14) قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّانِي الْعَلِيمُ الْخَبِيرُ .

(C) Note the analysis of the following sentence:

يَتَّخِذُ أَحْمَدُ زَيْدًا صَدِيقًا

The morphological analysis will be as follows:

Analysis	Word
<p>الفعل المضارع المعروف المتعدي إلى مفعولين ، صيغته واحد مذكر غائب ، من الثلاثي المزيد فيه ، باب افعال ، مهمور</p> <p>الفاء ، أصله يأْتَخْذُ</p> <p>According to rule no. 4 of (تحفيف)، the hamzah is changed to a (ت) and merged into the (ت) of (افعال).</p>	يَتَّخِذُ
<p>اسم علم ، واحد مذكر ، غير منصرف ، مشتق ، اسم تفضيل من حَمَدَ ، ثلاثي مجرد</p>	أَحْمَدُ
<p>اسم علم ، واحد مذكر ، منصرف ، حامد ، ثلاثي مجرد</p>	زَيْدًا
<p>اسم نكرة ، واحد مذكر ، منصرف ، مشتق ، اسم الصفة من صَدُوقَ ، ثلاثي مجرد</p>	صَدِيقًا

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The grammatical analysis will be as follows:

Analysis	Word
جملة	الفعل المضارع المتعدى المعرّب المرفع
فعلية	فاعل مرفوع
خبرية	مفعول أول منصوب
	مفعول ثان منصوب

(D) Translate the following sentences into Arabic.

(1) Hāmid! Are you in a habit of having cigarettes?	I was in a habit but I left it since the doctor prevented me.
(2) You have excelled! Cigarettes are harmful for the lungs and the eyes.	Yes sir, therefore I do not smoke cigarettes any more.
(3) Did you hire this house?	Yes, I hired this house.
(4) Did you employ this person?	No, we did not employ him.

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(5) O my sister, command your daughter to read her book in front of me.	Fātimah, take the book and read it in front of your maternal uncle.
(6) O boys, take your books and read them.	Yes sir, we will take our books now.
(7) O noble woman, command your sons and daughters to perform <u>salāh</u> .	Yes brother, I will certainly command them to perform <u>salāh</u> .
(8) Ask this boy, "What is your name and where do you live?"	My brothers, my name is Salim and I live in Lahore.
(9) O girl, take the basket of fruit and eat whatever you like from it.	O my (paternal) uncle, I thank you.
(10) Did these people make this house into a musjid?	Yes, they made this house into a musjid.
(11) You make your house into a madrasah.	Good, we will make our house into a madrasah.

Test No. 13

- (1) How many types of verbs and nouns are there with regard to their root letters?
- (2) What is a (فعل غير سالم)?
- (3) What are the seven types of verbs in relation to their letters?
- (4) What is (مهموز) and how many types are there?
- (5) What is the change that occurs in (مهموز) in order to remove the difficulty in pronunciation called?
- (6) What are the changes of (مضاعف) and (معتل) called?
- (7) When does an obligatory change occur in (مهموز) and when is it optional?
- (8) What is the (أَخَذَ) of (أَمْرٌ حاضرٌ) and (أَكَلَ)?
- (9) How will the (أَمْرٌ) of these three verbs be read when joined to a preceding word?
- (10) What are the word-forms and original forms of the following words? With which rule have changes occurred in them? Where are the changes obligatory and where are they optional?
• اِيمَانٌ ، آلَفْ (من بَابِ أَفْعَلٍ) ، أُوْمَنَ ، اِتَّخَذَ ،
مُرْ ، اِيْتَمَرَ ، سَلْ ، آلَفْ (من بَابِ فَاعْلَ) ،

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رَأْسٌ ، مِيْدَانٌ

(11) Select all the verbs and nouns from Exercise No. 28 which are (مُهْمَوْز) and write down their word-forms.

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Lesson 29

The Doubled Verb

(الفعل المضاعف)

الأمر الحاضر	المضارع المجرور	المضارع المعروف	الماضي المعروف
	لَمْ يَمْدُّ أو لَمْ يَمْدُّ	يَمْدُّ	مَدَّ
	لَمْ يَمْدَأ	يَمْدَأَن	مَدَأً
	لَمْ يَمْدُو	يَمْدُونَ	مَدُونَ
	لَمْ تَمْدُّ أو لَمْ تَمْدُّ	تَمْدُّ	مَدَّتْ
	لَمْ تَمْدَأ	تَمْدَأَن	مَدَّأَن
	لَمْ يَمْدُونَ	يَمْدُونَ	مَدُونَ
مَدَّ	لَمْ تَمْدُّ أو لَمْ تَمْدُّ	تَمْدُّ	مَدَّدَتْ
مَدَأً	لَمْ تَمْدَأ	تَمْدَأَن	مَدَّدَأَن
مَدُونَ	لَمْ تَمْدُو	تَمْدُونَ	مَدَّدُونَ
مَدَّيْ	لَمْ تَمْدَيْ	تَمْدَيْنَ	مَدَّدَيْنَ
مَدَأً	لَمْ تَمْدَأ	تَمْدَأَن	مَدَّدَأَن
مَدَّدَنَ	لَمْ تَمْدُونَ	تَمْدُونَ	مَدَّدَنَ
	لَمْ أَمْدُّ أو لَمْ أَمْدُّ	أَمْدُّ	مَدَّدَتْ
	لَمْ تَمْدُّ أو لَمْ تَمْدُّ	تَمْدُّ	مَدَّدَنَ

1. By observing the paradigms of the perfect and imperfect tense of (مضاعف), you will notice that rule no. 2 and no. 3 of

(متحرك) (ادغام) apply where the third radical is (لام الكلمة) (لام الكلمة).

And where the (لام الكلمة) is sākin, those words are pronounced normally without any changes. Merging (ادغام) is prohibited in such cases.

2. Merging (فَكُ ادغام) and non-merging (ادغام) is permissible in those words where, due to a (حرف الجازم), the (لام الكلمة) of the imperfect (مضارع) becomes sākin or the imperative (امر) becomes sākin. When applying (ادغام), there is a need to render a harakah to the final sākin letter because if there is no harakah at the end, the word cannot be pronounced. Most often it is rendered a kasrah. Sometimes a fathah is also rendered and if the preceding letter is (مضموم), a dammah can also be rendered, e.g.

←

لَمْ يَمْدُدْ	لَمْ يَمْدُ	لَمْ يَمْدَّ	لَمْ يَمْدَّ
example of (فَكُ ادغام)	example of <u>dammah</u>	example of <u>fathah</u>	example of <u>kasrah</u>

Note 1: In the word (أَمْدُدْ), after applying (ادغام), there remains no need for the hamzatul wasl because the first

letter becomes (متحرّك).

3. You have learnt three rules of (ادغام) in Lesson 27. From the above-mentioned explanation, you can derive another rule which is as follows:

Rule No. 4 of (ادغام): Those words of (فعل مضارع) which become sākin (محروم) due to a حرف الجازم (and the words of (أمر) which become sākin can be read with فَكُ (and (ادغام)).

4. The above-mentioned rules of (ادغام) apply where there are two letters of the same type. A few rules will be mentioned at this point concerning other verbs. This (ادغام) applies to those words that have letters of the same (مخرج) or whose (مخرج) is near to one another. The term (مخرج) will be explained later.

Rule No. 5 of (ادغام): If the first radical (فاء الكلمة) of (باب افعال) is a (د), (ز) or (ت), the (باب افعال) is changed to these letters and merged into them.

Examples:

from (ادْخَلَ) – (ادْخَلَ), and then (ادْخَلَ),

from (يَدْخُلُ) – (يَدْخُلُ), and then (يَدْخُلُ),

from (اَذْكَرَ) – (اَذْكَرَ), and then (اَذْكَرَ),

from (يَذْكُرُ) – (يَذْكُرُ), and then (يَذْكُرُ),

from (اِزْانَ) – (اِزْانَ), and then (اِزْانَ),

from (يَزْانُ) – (يَزْانُ), and then (يَزْانُ).

Note 2: The word (اَذْكَرَ) can be read as (اَذْكَرَ) as well. It is used in the Qur'an as follows: (فَهَلْ مِنْ مُذَكَّرٍ).

Rule No. 6 of (فَاءُ الْكَلْمَةِ): If the first radical (ادغام) of the first radical (ف) is any of the ten letters (تفعل) (بَابٌ تَفَعُّلٌ) and (باب تفاعل) is any of the ten letters (س ، د ، ذ ، ز ، ت ، ش ، ص ، ض ، ط ، ظ) (أبوباب) of these letters and merge them. It is not necessary to do so. There is a need to insert a hamzatul wasl in the perfect (الماضي) and imperative (امر) tenses.

Examples:

from (يَذْكُرُ) – (يَذْكُرُ), (اَذْكَرَ) – (اَذْكَرَ),

from (شَاقَلْ) (يَشَاقِلْ) (اِثَاقَلْ) – (اِثَاقَلْ)

Rule No. 7 of (ادغام): It is obligatory to merge the definite article (الْ) into the (الْ حروف الشَّمْسِيَّة). See 5.2.

Note 3: The place in the mouth where the letter originates. The letters are categorized as follows with regards to their (مَخْرَج):

- (الْ حروف الْلَّهُوِيَّة) whose (مَخْرَج) is the rear part of the tongue. They are (ق ، ك).
- (الْ حروف الشَّجَرِيَّة) whose (مَخْرَج) is the centre of the tongue. They are (ش ، ي).
- (الْ حروف النَّطْعِيَّة) whose (مَخْرَج) is the centre of the tongue when it touches the upper incisors. They are (ط ، ت ، د).
- (الْ حروف الْأَسْلِيَّة) whose (مَخْرَج) is the tip of the tongue when it touches the edge of the lower and upper incisors. They are (ص ، ز ، س).
- (الْ حروف الشَّفَوِيَّة) whose (مَخْرَج) is the lips. They are (ب).

ف ، م ، و .)

There are 16 or 17 (مَخَارِج) which are mentioned in the detailed books.

The verbs of (ثَلَاثَيْ بُجُورِ مَضَاعِف) are used most often in (بَاب) and (بَابِ سَمْعٍ). They are seldom used in (بَابِ ضَرَبٍ), (بَابِ نَصْرٍ) and (بَابِ كَرْمٍ). The verbs of (ثَلَاثَيْ مَزِيدٍ فِيهِ) are used in all the categories (أَبْوَاب) except the eighth and ninth ones. Observe the brief paradigms below.

الثَلَاثَيُّ الْجُمُودُ

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
مَدٌ	مَمْدُودٌ	مَادٌ	مُدُّ أَوْ مُمْدُدٌ	يَمْدُدُ	مَدَ (ن)
فَرٌّ أَوْ فَرَارٌ	مَفْرُورٌ	فَارٌّ	فَرٌّ أَوْ افْرِرٌ	يَفْرِرُ	فَرَ (ض)
مَسٌّ	مَمْسُوسٌ	مَاسٌ	مَسٌّ أَوْ امْسَسٌ	يَمْسِسُ	مَسَ (س)

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لَبَّاْةٌ		لَبِّيْبٌ	لُبْ بُّأْوٌ الْبُبْ	لَبِّيْلُبٌ	لَبٌ (ك)
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الثاني المزدوج فيه

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
امْدَادٌ	مُمَدٌ	مُمَدٌ	امْدَأْوٌ امْدَدٌ	يُمَدٌ	أَمَدَ 1
تَمْدِيدٌ	مُمَدَّدٌ	مُمَدَّدٌ	مَدَّدٌ	يُمَدَّدٌ	مَدَّدَ 2
مُمَادَّةٌ	مُمَادٌ	مُمَادٌ	مَادَّأْوٌ مَادَدٌ	يُمَادٌ	مَادَّ 3
تَمَدُّدٌ	مُتَمَدَّدٌ	مُتَمَدَّدٌ	تَمَدَّدٌ	يَتَمَدَّدٌ	تَمَدَّدَ 4
تَمَادٌ	مُتَمَادٌ	مُتَمَادٌ	تَمَادَّأْوٌ تَمَادَدٌ	يَتَمَادٌ	تَمَادَّ 5
اِنْشَقَاقٌ	مُنْشَقٌ	مُنْشَقٌ	اِنْشَقَّأْوٌ اِنْشَقَقٌ	يَنْشَقٌ	اِنْشَقَّ 6

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امْتَدَادٌ	مُمْتَدٌ	مُمْتَدٌ	امْتَدَّ أَوْ امْتَدَدٌ	يَمْتَدُ	امْتَدَّ
اسْتَمْدَادٌ	مُسْتَمَدٌ	مُسْتَمَدٌ	اسْتَمَدَ أَوْ اسْتَمْدَدٌ	يَسْتَمَدُ	اسْتَمَدَ

Note 4: The verb (مَدَّ) is not used on the scale of (أَفْعَلَ). Therefore another example was used in the above table. Verbs of (مضاعف) do not appear on the category of (أَفْعَلَ) and (أَفْعَالَ).

Note 5: No change has occurred in category no. 2 and 4. These verbs are conjugated like the verbs of (صَحِيحٌ).

Note 6: The (اسم المفعول) and (اسم الفاعل) of categories 3, 5, 6 and 7 appear alike because of (ادغام). The origin of each word however is different. The penultimate letter is (مكسور) in the (اسم المفعول) while in the (اسم الفاعل) it is (مفتوح). Accordingly, if (مماد) is the (اسم الفاعل), the original word

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would be مُمَادِدٌ (مُمَادِدٌ) and if it is the (اسم المفعول), the original word would be مُمَادِدٌ (مُمَادِدٌ).

Vocabulary List No. 27

Word	Meaning
أَرْضَى يُرْضِي	to please, to make happy
اتَّبَعَ	to follow
اسْتَخْفَ	to regard as light or to disgrace
اعْتَرَفَ	to admit
اغْتَرَ	to be deceived, to be arrogant
اعْتَنَمَ	to appreciate
أَحَسَّ (بَ)	to feel
أَعْلَنَ	to reveal, to announce
انْفَتَحَ	to be opened
تَأَخَّرَ	to delay, to move back
تَحْرَكَ	to move
تَبَيَّنَ	to awake

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جَدَّ (ض)	to strive
جَهَرَ (ف)	to expose, to raise the voice
حَاجَّ	to argue, to debate
حَقَّ (ض)	to be proven, to be true
	(1) to prove
	(2) to determine
	(10) to be entitled
دَقَّ (ن)	to ring (الجرس-the bell), to knock (الدواء-on the door), to crush (الباب-the medicine)
دَلَّ (ن) عَلَيْهِ أَوْ إِلَيْهِ	to show, to point
ذَلَّ (ض)	to be disgraced
	(1) to disgrace
رَدَّ (ن)	to return
	(4) to doubt, to be hesitant
سَخَّرَ	to make subservient
سَرَّ (ن)	to please, to conceal
سُرَّ (مُجَهُول)	to be happy, to be pleased
أَثَاقَلَ	to be heavy

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سَقَطَ (ن)	to fall
	(1) & (3) to make s.o. fall
سَعَى يَسْعَى	to strive, to run
شَقَّ (ن)	to tear, to be burdensome
	(6) to burst
صَدَّ (ن)	to prevent
طَمَعَ (س)	to covet, to desire
ظَنَّ (ن)	to think, to ponder
عَدَّ (ن)	to count
	(1) to prepare
	(10) to be ready
عَزَّ (ض)	to be respected, to be powerful
	(1) to grant honour
غَضَّ (ن)	to lower
قَصَّ (ن)	to narrate a story
قَلَّ (ض)	to be less
	(10) to regard as less, to be independent
قَنَعَ (س)	to be satisfied

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لبس (س)	to wear, to don
مرّ (ن)	to pass
مسّ (س)	to touch
منّ (ن)	to do a favour, to remind of the favour
نفر (ض)	to flee, to go out for war
هَزَّ (ن)	to shake
آخَرُ	another
إِلَّا	except, but
بَرِّ	one who does a favour
بَرْد	cold
بَطِينَةُ	slow
شَمِينُ	expensive
جَارِيَةٌ	maid, slave girl
جَرَسٌ	bell
جَزْعٌ	trunk of a tree
جَنِيُّ	freshly plucked fruit
حُمَيْيٌ ، حُمَيَّاتٌ	fever

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حِينُ ، أَحْيَانٌ	time
حِينَماً	any time
حَيْلٌ ، خَيْولٌ	horse
دَقِيقٌ	crushed item, flour
دُونَ	besides
رُؤْيَا	dream
رَبَاطٌ	to tie
شَرِيرٌ ، أَشْرَارٌ	evil
صُوفٌ	wool
سَاعَةُ الْعُسْرَةِ	time of difficulty
قَائِمَةٌ	leg (of animal or table)
كَافِشٌ	revealer
لَقَاءٌ	meeting
لَوْلَا	had it not
لَأَبْاسَ	no problem
مَجِيءٌ	to come
مَسْمَارٌ	nail

مُلَاقِيٌّ	one who meets
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Exercise No. 29

Note: The fact that this lesson deals with doubled verbs, has been taken into consideration in this exercise, although other words could have been more appropriate for the occasion to embellish the text.

(A) Translate the following sentences into English.

(1) دُقَّ الْجَرَسَ يَاحَامِدُ فَقَدْ قَرُبَ وَقْتُ الْمَدْرَسَةِ .

قَدْ دُقَّ الْجَرَسُ قَبْلَ مَجِئِكُمْ يَا أَسْتَاذِي .

(2) مَنْ دَقَّ الْجَرَسَ ؟

دَقَقْتُهُ أَنَا يَا سَيِّدِي .

كَيْفَ دَقَقْتَ قَبْلَ الْوَقْتِ ؟

السَّاعَةُ مُتَّاخِرَةً (أَوْ بَطِينَةً) يَا سَيِّدِي .

قَائِمَةُ الْكُرْسِيِّ تَتَحرَّكُ . قُلْ لِلنَّجَارِ أَنْ يَدْقُقَ مِسْمَارًا فِيهَا .

هُوَ يَطْعُنُ أَنَّهَا تَنْشَقُ بِالْمِسْمَارِ .

(5) مَنْ يَدْقُقُ الْبَابَ ؟

لَعَلَّ الْجَارِيَةَ تَدْقُّ الْبَابَ .

(6) يَا جَارِيَةُ دُقِيَ الدَّوَاءُ جَيِّدًا .

أُنْظُرْ يَاسِيَّدِيَ الدَّوَاءُ مَدْفُوقٌ جَيِّدًا كَالدَّقِيقِ .

(7) إِلَيْيِ أَيْنَ تَفْرُونَ يَا أَوْلَادُ ؟

نَحْنُ نَفِرُ إِلَيْيِ الْمَدْرَسَةِ .

(8) فَفَرُوا وَلَا تَتَأَخَّرُوا

هَذَا هُوَ مَطْلُوبُنَا .

(9) يَاخَلِيلُ عُدْ أَوْرَاقَ هَذَا الْكِتَابَ . كَمْ هِيَ ؟

قَدْ عَدَتْهَا فَهِيَ خَمْسُونَ وَرَقَةً .

(10) يَاخَلِيلُ ! هَلْ يَسْرُكَ الْذَّهَابُ إِلَيْيِ الْمَدْرَسَةِ أَمْ إِلَيْيِ مَيْدَانِ اللَّعَبِ ؟

وَاللَّهِ يَسْرُنِي أَنْ أَتَعَلَّمَ وَقْتَ الدَّرْسِ وَاللَّعَبَ وَقْتَ اللَّعَبِ .

(11) هَلْ يَسُرُّ أَخَاكَ الدَّرْسُ أَمِ اللَّعَبُ ؟

يَاسِيَّدِيَ يَسُرُّهُ اللَّعَبُ أَكْثَرُ مِنْ مَا يَسُرُّهُ الدَّرْسُ .

(12) أَظُنُّ أَنَّكَ نَاجِحٌ فِي الْامْتِحَانِ الْمَاضِيِّ .

الْحَمْدُ لِلَّهِ قَدْ نَجَحْتُ وَقَدْ كُنْتُ أَعْدَدْتُ لِلنَّجَاحِ مِنْ قَبْلُ .

(13) صَدَقَ مَنْ قَالَ "مَنْ جَدَ وَجَدَ" .

وَقَالَ تَعَالَى "لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى" .

(14) لَكُنِيْ أَسْتَلُكَ هَلْ أَعْدَدْتَ لِلِّإِمْتَحَانِ الْأَكْبَرِ إِمْتَحَانَ الْآخِرَةِ ؟
الْحَمْدُ لِلَّهِ أَعْدَدْ لَهُ وَأَرْجُو مِنْ رَبِّيِّ الْفَلَاحَ وَالنَّجَاحَ فِي ذَلِكَ الْإِمْتَحَانِ أَيْضًا .

(15) وَاللَّهِ لَقَدْ سَرَّنِيْ كَلَامُكَ يَا حَلِيلُ .
وَأَنَا سُرِّتُ بِلِقَائِكَ يَا سَيِّدِيْ .

(16) يَا سَلِيمُ هَلْ أَدْلُلُكَ عَلَيِّ عَمَلٍ يُعَزُّوْ فِي الدُّنْيَا وَالآخِرَةِ ؟
دُلْنِيْ عَلَيْهِ مِنْ فَضْلِكَ لِتَكُونَ مَأْجُورًا فَالدَّالُ عَلَيِّ الْخَيْرِ كَفَاعِلِهِ .

(17) كُنْ مُطِيعًا لِلَّهِ وَرَسُولِهِ وَبَرِّا بِوَالدِيْكَ وَمَتَوَدِّدًا إِلَيِّ خَلْقِ اللَّهِ ثَكُنْ
عَزِيزًا عِنْدَ اللَّهِ وَعِنْدَ النَّاسِ .

وَاللَّهِ يَا عَمِيْ دَلَّتِنِيْ عَلَيِّ عَمَلٍ جَامِعِ الْخَيْرِ كُلِّهِ . فَحَرَّاكَ اللَّهُ خَيْرُ الْجَزَاءِ .

(18) أَلَا تُحِسِّنَ بِالْبَرْدِ يَا لَيْلَيِّ فِيْ هَذِهِ الْأَيَّامِ أَيَّامِ الْبَرْدِ وَالشَّتَاءِ ؟
كَيْفَ ظَنَنتَ يَا سَيِّدِيْ أَنِّي لَمْ أُحْسِنْ بِالْبَرْدِ ؟

(19) إِنِّي أَرَاكَ مَلْبُوْسَةً فِيْ لِبَاسِ الصَّيْفِ .
لَيَشْتُقُّ عَلَيِّ يَا سَيِّدِيْ لِبَاسُ الصُّوفِ .

(20) لَا بَأْسَ بِهِ الْبَسِيْ لِبَاسَ الصُّوفِ فِي الشَّتَاءِ كَيْلًا يَمْسَكِ الْحُمَّى
وَالْزُّكَّامُ .

أَحْسَنْتَ يَا سَيِّدِيْ أَنَا مَسْرُورَةُ وَمَمْنُونَةُ بِطَيْبِ عَوَاطِفِكَ .

(21) هل ثُمَرَيْنَ حِينَامَا عَلَيَ حَدِيقَةٍ وَتَنْظُرِيْنَ أَشْجَارَهَا وَتَسْمِيْنَ أَزْهَارَهَا.
نَعَمْ كُنْتُ مَرَرْتُ بِالْبُسْتَانِ يَوْمَ الْجُمُعَةِ فَرَأَيْتُ شَجَرَةً حَسَنَاءً فَهَرَزَتْ
أَغْصَانَهَا وَسَمِّيْتُ أَزْهَارَهَا.

(22) لَا تَهُزِّيْ أَغْصَانَ وَلَا تَطْمَعِيْ فِي الْأَثْمَارِ فَإِنَّ الطَّمَعَ يُذْلِكَ .
صَدَقْتَ يَا أَسْتَادِيْ كَانَتْ تَقُولُ أُمِّيْ "عَزَّ مَنْ قَنَعَ وَذَلَّ مَنْ طَمَعَ".

(23) أَلَمْ تَعْلَمُوا يَا إِخْوَانِيْ أَنَّ أَهْلَ مِصْرَ قَدْ اسْتَقْلُوا مُنْذُ زَمَانِ فِلْمِ
لَا يَسْتَقْلُ أَهْلُ الْهِنْدِ ؟
أَهْلُ الْهِنْدِ كَانُوا يَسْتَخْفُونَ وَيَسْتَقْلُونَ أَنْفُسَهُمْ لَكِنِ الْيَوْمَ تَبَهُوْنَا قَلِيلًا فَالْيَوْمَ
يُؤْمَلُ مِنْهُمْ مَا كَانَ لَا يُؤْمَلُ بِالْأَمْسِ.

(24) قَدْ اعْتَرَفَ الْآنَ كَثِيرٌ مِنْ رُعَامَاءِ إِنْجِلْتَرَا أَنَّ الْهِنْدَ قَدْ اسْتَحْقَتِ
الْإِسْتِقْلَالَ بِإِمْدَادِهَا الشَّمِيْةِ فِيْ حُصُولِ الْفَتْحِ .
نَعَمْ لَوْلَا رِجَالُ الْهِنْدِ وَأَسْبَابُهَا لَمَا افْتَحَ أَبْدًا إِنْجِلْتَرَا بَابُ الْفَتْحِ فِيْ
أَفْرِيْقِيَّةِ وَإِيْطَالِيَّةِ وَفِيْ شَرْقِ الْهِنْدِ وَلَا فِيْ أُورُبِّيَا .

(25) وَهَكَذَا كُلُّ مَمْلَكَةٍ مِنْ مَمَالِكِ الْإِسْلَامِ مُدَّتْ يَدَهَا إِلَيِّيْ إِمْدَادِ
الْبِرِّطَانِيَّةِ فِيْ حُصُولِ الْفَتْحِ .
صَدَقْتَ ! فَيَحِبُّ عَلَيَ الْبِرِّطَانِيَّةِ أَنْ تُرْضِيَ الَّذِينَ أَمْدُوْهَا فِيْ سَاعَةِ الْعُسْرَةِ
فَمَنْ لَمْ يُسَخِّرْ بِالْإِحْسَانِ قُلُوبَ الْأَصْدِقَاءِ لَا يَغْتَرَرْ بِالْفَتْحِ عَلَيَ الْأَعْدَاءِ .

(26) نَرْجُو مِنْ عُقَلَاءِ الْبِرِّ طَانِيَةَ أَنَّهُمْ لَا يَعْتَرُونَ بِهَذَا الْفَتْحَ وَلَا يَرَدَّوْنَ فِي إِعْطَاءِ الْهَنْدَ حَقَّهَا .
هَكَذَا أَطْنَعُ يَاسِيَدِي مَعَ ذَلِكَ لَا نَعْتَرُ بِوَعْدِهِمْ فَإِنَّ الْحُرْبَةَ لَا تُهَبُّ بَلْ
تُؤْخَذُ بِالْقُوَّةِ وَالْاسْتِعْدَادِ .

(B) Translate the following verses of the Qur'ān.

- (1) نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ .
- (2) يَا بُنَيَّ لَا تَقْصُصْ رُؤْبَاكَ عَلَى إِخْوَتِكَ .
- (3) وَلَقَدْ يَسَرَنَا الْقُرْآنَ لِلَّذِكْرِ فَهَلْ مِنْ مُذَكَّرٍ .
- (4) وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً .
- (5) وَإِنْ يَمْسِسْكَ اللَّهُ بَصُرًّا فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسِسْكَ بِخَيْرٍ
فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .
- (6) قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ .
- (7) وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضُنَ مِنْ أَبْصَارِهِنَّ .
- (8) قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبِّكُمُ اللَّهُ .
- (9) وَأَسِرُّوا قَوْلَكُمْ أَوْ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ .
- (10) وَحَاجَهُ قَوْمُهُ قَالَ أَتَحَاجُجُونِي فِي اللَّهِ .

(11) قُلْ إِنَّ الْمَوْتَ الَّذِي تَفْرُونَ مِنْهُ فَإِنَّهُ مُلَاقِكُمْ ثُمَّ تُرَدُّونَ إِلَى عَالَمٍ
الْعَيْبِ وَالشَّهَادَةِ فَيَنْبَغِي كُمْ بِمَا كُنْتُمْ تَعْمَلُونَ .

(12) وَهُرَّبِي إِلَيْكُمْ بِحَذْرِ النَّخْلَةِ ثُسَاقِطُ عَلَيْكُمْ رُطْبَا جَنِيًّا .

(13) وَتَعْزُّ مَنْ تَشَاءُ وَتُنْذَلُ مَنْ تَشَاءُ .

(14) يَمْنُونَ عَلَيْكُمْ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُونَا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمْنُونُ
عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ .

(15) وَأَعْدُوا لَهُمْ مَا أَسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ ثُرَهُبُونَ بِهِ عَدُوُّ
اللَّهِ وَعَدُوُّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ .

(16) يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انفُرُوا فِي سَبِيلِ اللَّهِ أَثَافَلْتُمْ
إِلَى الْأَرْضِ أَرَضِيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ .

(C) Translate the following conversation into Arabic.

(1) When was the bell of the madrasah rung?

It was rung half an hour ago.

(2) Who rang it?

Perhaps Hāmid rang it.

(3) Knock a nail into the leg of the table.

Sir, I think it will break with the nail.

(4) Look, who is knocking on the door?

Perhaps Hāmid is knocking on the door.

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(5) O boy, grind this properly.

Yes sir, I will grind it now.

(6) O girls, where are you fleeing to?

Sir, we are running towards the madrasah.

(7) The bell of the madrasah has not rung as yet?

Sir, the bell has rung.

(8) Then run, do not delay.

That is our aim.

(9) Did your father's letter not please you?

By Allāh, I was very pleased with my father's letter.

(10) Will you please inform me of a book which can simplify the understanding of Arabic for me?

Yes, I will certainly inform you of a book that will help you in understanding Arabic.

(11) Rashīd, are you not feeling cold?

Sir, I am feeling cold.

(12) ȄAbdul Hamīd, how did you tear your shirt?

Sir, I did not tear it, but this evil boy tore it.

(13) Does your teacher narrate historical incidents to you?

Yes, he narrates an historical incident to us every day.

Test No. 14

- (1) Define مضاعف (فعل مضاعف).
- (2) What is (ادغام)?
- (3) In which cases are (ادغام) and (فُك ادغام) permissible?
- (4) Is the cause of (ادغام) found in the word (سبب)? If the cause is found, why has it not been applied?
- (5) How many forms are permissible in the singular masculine imperative of (مضاعف)?
- (6) In which word-forms of the perfect, imperfect and imperative is (ادغام) prohibited?
- (7) Recognize the following word-forms and determine what the origin of each one was. By which rule has a change occurred in them?
دَلٌّ ، دُلٌّ ، دُلُّ ، دُلُّوَا ، يَدُلَّان ، لَمْ يَدُلُّ ، دَالٌّ ،
أَدْلُّ ، مُمَادٌ ، اِدْكَرَ ، مُطَهَّرٌ ، اِدْخَلَ
- (8) In which categories of (ثلاثي مجرد) and (ثلاثي مزدوج) is (مضاعف) not used?
- (9) Conjugate the (مَدَّ) of (مضارع) with لام التأكيد ().

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ونونه).

(10) Select the words of (مضاعف) from Exercise No. 29.

(11) Do the morphological and grammatical analysis (التحليل الصفي والنحو) of the following sentence:

تَقْصُصُ عَلَيَّ أُمِّيْهِ قَصَصًا عَجِيْبَةً

(12) Insert the (اعراب) in the following passage and translate it:

يا أولاد قد دقّ حرس المدرسة ففروا اليها ولا تتأخروا عن الوقت واجتهدوا في تحصيل الفلاح واستعدوا للنجاح ولا تكسروا أما سمعتم "عز من جدّ وذلّ من كسل".

Lesson 30

The Semi-Vowelled Verbs

(المُعْتَلُ)

1. The definition of (المُعْتَلُ) and its three categories were mentioned in Lesson 26. Here the changes that occur in the first category, namely (مَعْتَلُ الْفَاءِ) or (مَعْتَلُ الْيَاءِ) will be mentioned.
2. If the (فَاءُ الْكَلْمَةِ) is a (وَ), it is called (مَثَالُ وَاوِيٍّ) and if it is a (يَ), it is called (مَثَالُ يَائِيٍّ).
3. Note the changes that occur in (مَثَالُ وَاوِيٍّ) in the following sentences:

الأمر	المضارع	الماضي
زِنْ خَائِمَكَ	هُوَ يَزِنُ خَائِمَهُ	(1) وَزَنَ زَيْدُ خَائِمَهُ
إِيْحَلْ مِنَ الذِّئْبِ	هُوَ يَوْحَلُ مِنَ الْهِرَّةِ	(2) وَجَلَ الطَّفْلُ مِنَ الْهِرَّةِ
ضَعْ كِتَابَكَ	هُوَ يَضَعُ كِتَابَهُ	(3) وَضَعَ زَيْدُ كِتَابَهُ
إِتَّصِلْ بِيَخْوَانَكَ	يَتَّصِلُ الْبَيْتُ بِالْمَسْجِدِ	(4) اَتَّصَلَ الْحَدِيقَةُ بِالْبَيْتِ

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First examine each verb and determine what kind of verb it is. By looking at the column of the perfect tense (الماضي), you will see that each verb is (مِثَالٌ وَأَوْيٌ). If the perfect is (مِثَالٌ وَأَوْيٌ), then the imperfect and imperative should also be (مِثَالٌ وَأَوْيٌ) even though the (و) is not visible in some cases.

Look at the fourth line. You have already come across the word (اتّصل). In Lesson 27 rule no. 11 you learnt that the word (اتّصل) on the scale of (افتَّصل) changes to (اتّصل). Therefore this verb is also (مِثَالٌ وَأَوْيٌ).

Now observe what changes have occurred in the verbs. There seems to be no change in the perfect tense. Yes, in the first line, the (و) is missing from the imperfect (يَزِنُ) and the imperative (زِنْ). These words should have been (يَوْزِنُ) and (اَوْزِنُ).

In the second line, (و) is present in the imperfect. What is the difference between the two? The difference is that the (يَوْجَلُ) in (مُفْتَوْحٌ) and (يَوْزِنُ) in (مَكْسُورٌ) is (عِينُ الْكَلْمَة). From this you can arrive at the conclusion that in the imperfect of

(مِثَالٌ وَأَوْيٌ) if the (عِينُ الْكَلْمَة) is deleted. Therefore (يَوْزُنُ) becomes (يَزِنُ). Since the imperative is constructed from the imperfect, the (أَمْرٌ) can only be (زِنْ). See Lesson 21 Note 1.

In the second line, in the imperative (إِيْجَلْ), the (و) was changed to a (ي) according to rule no. 2 of (تَعْلِيل).

You may be surprised to see the (و) missing from the imperfect in line 3 because (يَضَعُ) should have been (يَوْضَعُ). Since the (و) was not deleted from (يَوْجَلُ), why was it deleted from (يَوْضَعُ). The reason is that (يَوْجَلُ) does not have any (حِلْقَى) while in (يَوْضَعُ), there is a (حِلْقَى), namely the (ع). It has been said that if the letter preceding (مَفْتُوحٌ) is (وَوْ سَاكِنٌ), the sound of the (حِلْقَى) is not correct. Therefore the (و) is deleted. However, if the letter preceding (مَضْمُومٌ) is (وَوْ), it is not deleted. The (و) is not

² The letters of the throat, namely (خ غ ح ء).

deleted from (يُوضَعُ) which is the passive form of (يَضَعُ).

In the fourth line, (أَنْصَلَ) was originally (أَوْتَصَلَ). Just like (إِيْجَلَ), it should have also changed to (إِيْنَصَلَ) where the (و) should have been converted into a (ي). However, it is a speciality of (افتعال) that the (و) is changed to a (ت) and assimilated into the (ت) of (افتعال). See rule no. 11 of (تعليق).

4. From the above explanations, two new rules of (تعليق) emerge. (Thirteen rules of تعليق were mentioned in Lesson 27.)

Rule No. 14 of (تعليق): If in (مِثَالٌ وَأَوْيٌ), the imperfect is (مَكْسُورَ الْعَيْنِ), the (و) is deleted from the (مَضَارِعِ) and (أَمْرِ), e.g. from (يَزِنُ - يَوْزِنُ).

Rule No. 15 of (تعليق): If, in (مِثَالٌ وَأَوْيٌ), the (الْعَيْنِ) and there is a (و) (حُرْفٌ حَلْقِيٌّ), its (مَضَارِعِ) is also deleted, e.g. from (يَضَعُ - يَوْضَعُ) and (يَضَعُ - يَوْضَعُ).

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Note 1: In (وَذَرَ يَذْرُ ذَرُ), the (و) is deleted against the rule because it neither has a (مضارع) that is (مكسور العين) nor does it have a (حرف حلقي).

Note 2: A deleted (و) returns in the (مضارع مجهول). The passive of (يُوزَنُ) is (يُوْضَعُ) and of (يَضَعُ) is (يُوْضَعُ).

Note 3: It is permissible to delete the (و) from the (مصدر) of those verbs of (مضارع) in which the (و) was deleted. However, a (ة) has to be suffixed to the verbal noun, e.g. from (رَهْبَةً) – (وَرْبَةً) from (زَنَةً) – (وَزْنَةً).

5. Hereunder follows the brief paradigm of (مِثَالٌ وَأَوْيٌ). You can do the detailed paradigm on your own.

تصريف المثال الواوي من الثلاثي المجرد

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
وزنُ أو زنةٌ	موزونٌ	وازنٌ	زنٌ	يَزنُ	وزنٌ (ض)
وضعٌ	موضوعٌ	واضعٌ	ضعٌ	يَضعُ	وضعٌ (ف)
وَجْلٌ	مَوْجُولٌ	وَاجِلٌ	إِيجَلٌ	يَوْجَلُ	وَجَلٌ (س)
وَسَامَةٌ		وَسِيمٌ	أُوسُمٌ	يَوْسَمٌ	وَسَمٌ (ك)
ورثٌ	مَوْرُوثٌ	وَارِثٌ	رِثٌ	يَرِثُ	ورِثٌ (ح)

تصريف المثال الواوي من الثلاثي المزدوج فيه

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
إِيْصَالٌ	مُوْصَلٌ	مُوْصَلٌ	أَوْصِلْ	يُوْصِلُ	1- أَوْصَلَ
تَوْصِيلٌ	مُوْصَلٌ	مُوْصَلٌ	وَصَلْ	يُوْصِلُ	2- وَصَلَ
مُوَاصَلَةٌ	مُوَاصَلٌ	مُوَاصِلٌ	وَاصِلْ	يُوَاصِلُ	3- وَاصَلَ
تَوَاصُلٌ	مُتَوَاصَلٌ	مُتَوَاصِلٌ	تَوَاصَلْ	يَتَوَاصَلُ	4- تَوَاصَلَ
تَوَاصُلٌ	مُتَوَاصَلٌ	مُتَوَاصِلٌ	تَوَاصِلْ	يَتَوَاصِلُ	5- تَوَاصَلَ
اتِّصالٌ	مُتَّصِلٌ	مُتَّصِلٌ	اتِّصِلْ	يَتَّصِلُ	7- اتِّصَلَ
اسْتِيَّصالٌ	مُسْتَوْصِلٌ	مُسْتَوْصِلٌ	اسْتَوْصِلْ	يَسْتَوْصِلُ	8- اسْتَوْصَلَ

Note 4: In categories no.1 and 8 of (ثلاثي مزدوج فيه), the (و) is changed to a (ي) in the (مصدر) according to rule no. 3 of (تعليل). In all the derivatives of (افتعل), the (و) was changed to a (ت). No changes have occurred anywhere else.

Note 5: When (لام التأكيد ونون ثقيلة) are added to (بِزِنُونُ), it will become (لَام التأكيد ونون ثقيلة) etc. When the (لَيَزِنَنَ لَيَزِنَانَ لَيَزِنُونَ) are added to (زِنُونَ زِنَانَ زِنَنَ زِنَانَ زِنَانَ) (زِنُونَ), it becomes (زِنَانَ زِنَانَ زِنَنَ زِنَانَ زِنَانَ).

Vocabulary List No. 28

Word	Meaning
أَفْهَمَ وَفَهَمَ	to explain
ثَوَّكَلَ	to entrust, to place trust in
خَسَرَ (س)	to incur a loss
	(1) to reduce
ضَلَّ يَضْلِلُ	to be misguided
	(1) to misguide
عَاوَنَ	to help mutually
كَثَرَ	to increase
مَاطَلَ	to delay
وَثَقَ يَثِقُ	to trust, to rely
وَجَدَ يَجِدُ	to find
وَدَعَ يَدْعُ	to leave

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وَزَرَ يَزِرُ	to carry a burden
وَصَفَ يَصِفُ	to describe
وَصَلَ يَصِلُ	(الى) to reach
	(ب) to meet
وَقَفَ يَقِفُ	to halt, to understand
وَلَدَ يَلِدُ	to beget, to give birth
وَهَنَ يَهِنُ	to be weak
يَئِسَنَ يَئِسُ	to lose hope
يَقِظَ وَتَيَقَظَ وَاسْتَيَقَظَ	to wake up
أَيْقَظَ	to wake s.o. up
يَسِّرَ	(2) to simplify
	(4) to be easy
أُخْرَى ، أُخْرُ	another
أَذَى	harm, distress
أَعْلَى ، أَعْلَوْنَ	highest
أُورْبَا	Europe
أَهْلًا وَسَهْلًا	welcome

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دَيَّارٌ	dweller
رَوْحٌ	mercy, help
سِوَارٌ ، أَسْوَرَةٌ	bangle, bracelet
صَمَدٌ	independent
فَاجِرٌ ، فُحَارٌ	transgressor
قِسْطَاسٌ	scale
كَفَّارٌ	extremely ungrateful, great disbeliever
مَائِدَةٌ ، مَوَائِدٌ	table
مَرَّةٌ ، مَرَارًا	once
مَثْقَالٌ ، مَثَاقِيلٌ	weight, approx 4.68g
مُسْتَقِيمٌ	straight
وزَرٌ ، أَوزَارٌ	burden, sin

Exercise No. 30

(A) Translate the following sentences into English.

(1) هل وزنت خاتمك يا أحمر؟

لَا يا سيدِي بَلْ أَرْزَنُهُ الْيَوْمَ

(2) زنه الآن بذلك الميزان.

لَا أَعْلَمُ كَيْفَ يُوزَنُ دَعْنِي أَرْزَنُهُ فِي الْبَيْتِ.

(3) ضع الخاتم في كفة والوزن في كفة أخرى.

طَيْبٌ فَأَفْعَلُ هَكَذَا.

(4) ما هو وزن الخاتم؟

إِنَّمَا وَزْنُهُ مُتَقَالَانِ.

(5) اسمع يا أحمر إذا وزنت شيئاً لأحد فلا تخسر وافى الميزان.

أَحْسَنْتُمْ يَا سيدِي قَدْ قرأتُ فِي الْقُرْآنِ زُنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ.

(6) هل تهب لي كتابك هذا يا عمّي فإني أحده كتابًا نافعًا؟

سَاهَبُ لَكَ كَتَابِي هَذَا إِنْ تَقْفُ عِنْدَنَا شَهْرًا لِأَفْهَمَكَ مَطَالِبَهُ.

(7) نعم سأقف عندكم يا عمّي.

فَخُدُوا يَا وَلَدِي هَذَا الْكِتَابَ وَاقْرُأُ

(8) هَلْ يَتَسَرُّ لِي فَهُمْ هَذَا الْكِتَابِ ؟
إِحْتَدِهْ وَثِقْ بِاللَّهِ وَتَوَكَّلْ عَلَيْهِ .

(9) مَا لِي مَا رَأَيْتُكَ مُنْذُ زَمَانٍ يَا صَدِيقِي ؟ فَتَشْتَتُ عِنْدَكَ مِرَارًا وَلَمْ
أَجِدْكَ ؟
يَا خَلِيلُ كُنْتُ سَافِرْتُ إِلَيْ بِلَادِ مِصْرَ وَأُورُبِياً .

(10) أَهْلًا وَسَهْلًا يَا صَدِيقِي مَتَى جِئْتَ هَهُنَا ؟
وَصَلَتُ إِلَيْ بَمْبَائِي بِالْأَمْسِ فَقَطْ .

(11) هَلْ تَصْفُ لِي مَا رَأَيْتَ مِنَ الْعَجَابِ ؟
كَيْفَ أَصْفُ لَكَ وَأَنْتَ ذَاهِبٌ إِلَيْ الدُّكَانِ ؟

(12) هَلْ تَعْدِنِي أَنْ تَصْفَ لِي أَحْوَالَ السَّفَرِ بَعْدَ الْمَعْرِبِ فَأَحْضُرُ عِنْدَكَ ؟
لَا أَعْدُكَ الْيَوْمَ لَأَنِّي الْيَوْمَ مَشْعُولٌ .

(13) أَفَلَا أَظُنُّ أَنَّكَ تُمَاطِلُنِي ؟
لَا تَيَأسْ يَا أَخِي لَأَصْفِنَ لَكَ تُلْكَ الْأَحْوَالَ الْعَجِيْبَةَ غَدًا إِنْ شَاءَ اللَّهُ .

(14) أَلَمْ يَصِلْ إِلَيْكَ مَكْتُوبٌ مِنْ مِصْرَ وَمِنْ لَنْدَنْ ؟
مَا وَصَلَ إِلَيْكَ كِتَابٌ مِنْكَ لَا مِنْ مِصْرَ وَلَا مِنْ لَنْدَنْ .

(15) هَلْ تَيْقَظُ صَبَاحًا كُلَّ يَوْمٍ يَا خَالِدُ ؟

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لَا يَتِيسِرُ لِي أَنْ أَتَيْقِظَ فِي الصَّبَاحِ .

(16) فَمَنْ أَيَقَظَكَ الْيَوْمَ ؟

الْيَوْمَ أَيَقَظَنِي أُمِّي فَاسْتِيَقْطَتُ .

(17) دَعْنِي أَنَا أُوقِظُكَ وَقْتَ الصَّلَاةِ .

هَذَا مِنْ فَضْلِكَ لَئِنْ أَيَقَظْنِي لَتَكُونَنَّ مَشْكُورًا وَلَا كُوْنَنَّ مَمْنُونًا .

(18) لَا مُؤْمِنٌ عَلَيْكَ بِلْ يَجِبُ عَلَيَّ كُلُّ مُسْلِمٍ أَنْ يُعَاوِنَ أَخَاهُ عَلَيِ الْخَيْرِ .
كَثَرَ اللَّهُ خَيْرَكَ وَاللَّهُ عَرَفْتَ الْيَوْمَ أَنَّكَ مُسْلِمٌ صَادِقٌ .

(19) صَدَقَ اللَّهُ ظَنَّكَ وَجَعَلَنِي وَإِيَّاكَ مِنَ الْمُسْلِمِينَ الصَّادِقِينَ .
آمِينَ آمِينَ يَا رَبَّ الْعَالَمِينَ .

(B) Translate the following verses of the Qur'ān into English.

(1) اللَّهُ الصَّمَدُ . لَمْ يَلِدْ وَلَمْ يُوْلَدْ .

(2) وَلَا تَنْزِرُ وَازِرَةً وَزِرَّ أَخْرَى .

(3) وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ .

(4) فَهَبْ لِي مِنْ لَدُنْكَ وَلِيَا . يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ .

(5) وَقَالَ نُوحٌ رَبٌّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دِيَارًا .

(6) وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ .

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(7) وَلَا تَيَأسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيَأسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ .

(8) وَلَا تَهْنُوا وَلَا تَحْزُنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ .

(C) Note the analysis of the following sentence.

زِئْوَا بِالْقِسْطَاسِ الْمُسْتَقِيمِ

The morphological analysis will be as follows:

Analysis	Word
فعل الأمر الحاضر المتعدي ، صيغته جمع مذكر حاضر ، من المثال الواوي ، باب ضرب ، أصله او زِئْوَا	زِئْوَا
According to rule no. 13 of (تعليق)، the (و) has been deleted from the imperfect (يَزِنُ). Therefore it is also deleted from the imperative. After deleting the (زِنُ)، the word (الْقِسْطَاسِ الْمُسْتَقِيمِ) remains. See Lesson 21 Note 1.	
حرف جرّ	بِ
اسم ، المعّرف باللام ، واحد مذكر ، جامد ، معرب	الْقِسْطَاسِ
اسم ، المعّرف باللام ، واحد مذكر ، مشتق ، اسم الفاعل	الْمُسْتَقِيمِ

من استقاماً ، معرب	
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The grammatical analysis will be as follows:

Analysis	Word
<p>جملة فعلية إنشائية</p> <p>متعلق الفعل</p>	<p>فعل الأمر المتعدي ، الواو ضمير مرفوع متصل فاعله ، مفعوله المقدر شيئاً موزوناً The object is (مفعول) implied because a transitive verb needs an object.</p>
	<p>حرف جرّ</p>
	<p> مجرور ، موصوف</p>
	<p>صفة ، مجرور</p>

A sentence that has a question, command or prohibition is called جملة إنشائية (Insha'iya). The details will be mentioned later.

(D) Fill in the blanks in the following sentences using the list of words provided hereunder. The words are either

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(مثال واوي) or (مضاعف) (مهموز).

مُرْ ، مُرِيْ ، سَامِرْ ، كُلَا ، شِتَّمَا ، سَلْ ، ثِقْ ، لَا تَشَدْ ، زِنْ ، زِنِيْ ،
ضَعُوا ، هَبْ ، عَدِيْ ، دُلْ ، أَدْلُ ، لَا تَهُزُّوا ، يَسْرُ ، أَحِبْ ، تُحِبْ ،
تَوَكَّلْ ، تَفَرُّونَ

لِيْ بَا أَبَتْ سَاعَةً . (1)

هَذَا الشَّيْخُ مِنْ أَيْنَ هُوَ . (2)

خَاتَمَكَ . (3)

سِوَارَكَ يَا لَطِيفَةً . (4)

عَدُوَّكَ وَلِيًّا . (5)

بِنْتُكَ بِالصَّلَةِ . (6)

هُنَّ بِالصَّلَةِ . (7)

هَلْ كَعَلَيِ بَيْتِ الْوَزِيرِ . (8)

نَعَمْ نِيْ عَلَيْهِ مِنْ فَضْلِكَ . (9)

كُتُبُكُمْ عَلَيِ الطَّاولَةِ . (10)

إِلَيِّ أَيْنَ يَا أَوْلَادُ؟ (11)

أَغْصَانَ الْأَشْجَارِ يَا أَوْلَادُ . (12)

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(13) أَوْرَاقُ الْكِتَابِ يَا مَرِيمُ .

(14) هَلْ كَالْلَعْبُ أَمِ التَّعْلُمُ ؟

(15) نِيْلِيُّ الْلَعْبُ وَالتَّعْلُمُ كَلَاهُمَا .

(16) هَلْ الْلَعْبُ أَمِ التَّعْلُمُ ؟

(17) الْلَعْبُ وَالتَّعْلُمُ كَلِيْهِمَا .

(18) بِاللَّهِ وَ عَلَيْهِ .

(19) إِجْلِسْنَا أَنْتُمَا عَلَيِّ الْمَائِدَةِ وَ مِنَ الطَّعَامِ مَا .

(E) Translate the following sentences into English.

(1) O father, will you give me a watch on the day of Eid?
Yes my beloved son, I will certainly give you a silver watch.

(2) Sir, how do you find this book?
We find it to be a beneficial book.

(3) Is it available in the book shops?
No, this book is not found in the book shops nowadays.

(4) O my sister, have you weighed your bangle?
Yes, I weighed my bangle and found it to be 20 mithqāls.

(5) Weigh it in front of me now.
Okay, I will weight it in front of you.

(6) Did you receive my letter?
No, I did not receive your letter.

(7) Will you stay by us in Bombay?

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Yes, we will stay for one month by you.

(8) I stayed by you in Delhi last year.

This is your favour.

(9) Sir, will you describe the conditions of your journey to us?

Yes, I will gladly describe the conditions of my journey to you.

(10) Where should I place my book?

Place your book on the table.

(11) Leave me to place my book in the box.

There is no problem. Place your book in the box.

(12) When do you wake up in the morning?

We wake up in the morning at the time of Fajr.

(13) Who woke you up today?

I did not wake up this morning so my father woke me up.

Lesson 31

The Hollow Verb

(الفِعْلُ الْأَجْوَفُ)

أجوف واوي

الأمر المعروف	المضارع المعروف	الماضي المعروف
	يَقُولُ	قَالَ
	يَقُولَانِ	قَالَا
	يَقُولُونَ	قَالُوا
	تَقُولُ	قَالَتْ
	تَقُولَانِ	قَالَتَا
	يَقُلَّ	قُلْنَ
قُلْ	تَقُولُ	قُلْتَ
قُولَا	تَقُولَانِ	قُلْتُمَا
قُولُوا	تَقُولُونَ	قُلْتُمْ
قُولِي	تَقُولِينَ	قُلْتِ
قُولَا	تَقُولَانِ	قُلْتُمَا
قُلْنَ	تَقُلَّنَ	قُلْتُمْ
	أَفُولُ	قُلْتُ
	تَقُولُ	قُلْنَا

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أجوف يأتي

الماضي المعروف	المضارع المعروف	الأمر المعروف
باعَ	يَبْيَعُ	
باعَا	يَبْيَعَانِ	
باعُوا	يَبْيَعُونِ	
باعَتْ	تَبْيَعُ	
باعَتَا	تَبْيَعَانِ	
بُعْنَ	يَبْيَعَنِ	
بُعْتَ	تَبْيَعُ	بَعْ
بُعْتَما	تَبْيَعَانِ	بِيَعَا
بُعْتمَ	تَبْيَعُونِ	بِيَعُوا
بُعْتَ	تَبْيَعِينِ	بِيَعِيْ
بُعْتَما	تَبْيَعَانِ	بِيَعَا
بُعْنَّ	تَبْيَعَنِ	بَعْنَ
بُعْتُ	أَبْيَعُ	
بُعْنَا	تَبْيَعُ	

1. Ponder over the paradigms of the perfect, imperfect and

imperative of (أجوف يائي) and note where the changes have occurred. You will notice that from the beginning till the end, no word has been spared of changes. The first change is in the first five words of the perfect tense (الماضي) where the (و) or (ي) has changed to an alif according to rule no. 1 of (تعليق).

Rule numbers 4 and 5 of (تعليق) have been applied to most of the word-forms of the imperfect (المضارع). See Lesson 27.

Regarding the imperative (امر), you know that it is constructed from the imperfect (المضارع).

2. In the paradigms of the perfect, imperfect and imperative, the حرف العلة is deleted wherever the third radical (لام الكلمة) is sākin. For example, in the perfect, from (عُنْ) and (قلْنَ) till the end, the alif has been deleted. In the imperfect, only the plural feminine third and second person forms, namely (يُقلْنَ) and (تَقلْنَ), have the elision³ of a (و).

³ Elision is the omission of a vowel or syllable in a word.

Similarly, the (ي) has been deleted from (يَبْعَنْ) and (بَعْنَ). The same change can be observed in the first and last word-forms of the imperative, namely (قُلْ) and (قُلْنَ).

From this, you can form a new rule of (تعليق). Thirteen rules of (تعليق) have been mentioned in Lesson 27 and two in Lesson 30.

Rule No. 16 of (تعليق): Wherever the third radical (لام الكلمة) becomes sākin in the perfect, imperfect or imperative of (أجوف) due to the paradigm or because of the jussive case (حالة الجزم), the middle (حرف العلة) is elided.

Examples: (قُلْنَ ، يَقُلْنَ ، بَعْنَ ، يَبْعَنْ ، قُلْ ، لَمْ يَقُلْ).

3. You may be wondering how the words (قُلْنَ) and (بَعْنَ) were formed from (قَالَ) and (بَأَعَ) when they should have been (قَلْنَ) and (بَعْنَ).

It seems to go against the normal rule but the morphologists have postulated a rule for it as well which is as follows:

مفتوح (أجوف واوي) of (الماضي) (تعليق): If the first radical (فاء الكلمة) (مضموم العين) or (العين) will be rendered a dammah wherever the (و) has been elided and if the (مكسور العين) (الماضي) is a kasrah will be rendered to it.

Examples: from the word (قُلْنَ) is formed, (قَالَ = قَالَ) from the word (طُلْنَ) is formed, (طَوْلَ = طَوْلَ) from the word (خَفْنَ) is formed. (خَوْفَ = خَافَ)

In (أجوف يائي), a kasrah will always be read, e.g (بُعْنَ) from (بَيَعَ = بَاعَ).

Note 1: These word-forms are pronounced in the passive tense (معروف) in the same way as the active tense (جهول): (قلن، بعن، خفن).

Note 2: These word-forms are the same in three paradigms, namely the (الأمر الحاضر) and (الماضي المجهول), (الماضي المعروف). However, they are different in their original forms. In the (الماضي المعروف), their original forms will be

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(قولنَ ، بَيْعَنَ ، خَوْفَنَ).

In the (الماضي المجهول), their original forms will be (قولنَ ، بَيْعَنَ ، خَوْفَنَ).

In the (الأمر الحاضر), their original forms will be (أَقْوْلَنَ ، أَبْيَعَنَ ، أَخْوَفَنَ).

The meaning will be ascertained from the context in which the word is used.

4. The paradigm of the (قال) of (الماضي المجهول) (خَافَ) and (بَاعَ) will be as follows:

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الماضي المجهول	الماضي المجهول	الماضي المجهول
بِعَ	خِيفَ	قِيلَ
بِيْعَا	خِيفَا	قِيلَا
بِيْعُوا	خِيفُوا	قِيلُوا
بِيْعَتْ	خِيفَتْ	قِيلَتْ
بِيْعَتَا	خِيفَتَا	قِيلَتَا
بِعْنَ	خَفْنَ	قَلْنَ
بَعْتَ	خَفْتَ	قُلْتَ
بَعْتَمَا	خَفْتَمَا	قُلْتَمَا
بَعْتَمْ	خَفْتَمْ	قُلْتَمْ
بَعْتَ	خَفْتَ	قُلْتَ
بَعْتَمَا	خَفْتَمَا	قُلْتَمَا
بَعْنَ	خَفْنَ	قُلْنَ
بَعْتُ	خَفْتُ	قُلْتُ
بَعْنَا	خَفْنَا	قُلْنَا

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5. The paradigm of the (خاف) (قال) of (المضارع المجهول) and (باع) will be as follows:

المضارع المجهول	المضارع المجهول	المضارع المجهول
بُيَاعُ	يُخَافُ	يُقَالُ
بُيَاعَانَ	يُخَافَانَ	يُقَالَانَ
بُيَاعُونَ	يُخَافُونَ	يُقَالُونَ
بُيَاعُ	يُخَافُ	يُقَالُ
بُيَاعَانَ	يُخَافَانَ	يُقَالَانَ
بُيَعنَ	يُخَفَنَ	يُقَلَنَ
بُيَاعُ	يُخَافُ	يُقَالُ
بُيَاعَانَ	يُخَافَانَ	يُقَالَانَ
بُيَاعُونَ	يُخَافُونَ	يُقَالُونَ
بُيَاعِينَ	يُخَافِينَ	يُقَالِينَ
بُيَاعَانَ	يُخَافَانَ	يُقَالَانَ
بُيَعنَ	يُخَفَنَ	يُقَلَنَ
أُبَاعُ	أُخَافُ	أُقَالُ
بُيَاعُ	يُخَافُ	يُقَالُ

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6. The paradigm of the المضارع المنفي مع لَمْ (خَافَ) (قَالَ) of the المضارع المنفي مع لَمْ (خَافَ) will be as follows:

المضارع المنفي مع لَمْ	المضارع المنفي مع لَمْ	المضارع المنفي مع لَمْ
لَمْ يَبْعِ	لَمْ يَخْفِ	لَمْ يَقُلْ
لَمْ يَبْيِعَا	لَمْ يَخَافَا	لَمْ يَقُولَا
لَمْ يَبْيِعُوا	لَمْ يَخَافُوا	لَمْ يَقُولُوا
لَمْ تَبْعِ	لَمْ تَخْفِ	لَمْ تَقُلْ
لَمْ تَبْيِعَا	لَمْ تَخَافَا	لَمْ تَقُولَا
لَمْ تَبْيِعَنَ	لَمْ تَخَافَنَ	لَمْ تَقُلْنَ
لَمْ تَبْعِ	لَمْ تَخْفِ	لَمْ تَقُلْ
لَمْ تَبْيِعَا	لَمْ تَخَافَا	لَمْ تَقُولَا
لَمْ تَبْيِعُوا	لَمْ تَخَافُوا	لَمْ تَقُولُوا
لَمْ تَبْيِعِيْ	لَمْ تَخَافِيْ	لَمْ تَقُولِيْ
لَمْ تَبْيِعَا	لَمْ تَخَافَا	لَمْ تَقُولَا
لَمْ تَبْيِعَنَ	لَمْ تَخَافَنَ	لَمْ تَقُلْنَ
لَمْ أَبْعِ	لَمْ أَخْفِ	لَمْ أَقُلْ
لَمْ نَبْعِ	لَمْ نَخْفِ	لَمْ نَقُلْ

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6. The paradigm of the (اسم الفاعل) of (قالَ) and (بَاعَ) will be as follows:

اسم الفاعل	اسم الفاعل	اسم الفاعل
بَائِعٌ	خَائِفٌ	قَائِلٌ
بَائِعَانِ	خَائِفَانِ	قَائِلَانِ
بَائِعُونِ	خَائِفُونِ	قَائِلُونِ
بَائِعَةٌ	خَائِفَةٌ	قَائِلَةٌ
بَائِعَاتِ	خَائِفَاتِ	قَائِلَاتِ

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6. The paradigm of the (اسم المفعول) of (قال) and (باع) will be as follows:

اسم المفعول	اسم المفعول	اسم المفعول
مَبِيعٌ	مَخْوَفٌ	مَقْوُلٌ
مَبِيعَانِ	مَخْوَفَانِ	مَقْوُلَانِ
مَبِيعُونَ	مَخْوَفُونَ	مَقْوُلُونَ
مَبِيعَةٌ	مَخْوَفَةٌ	مَقْوُلَةٌ
مَبِيعَاتِ	مَخْوَفَاتِ	مَقْوُلَاتِ

Note 3: You can do the remaining paradigms by looking at the paradigms of a (فعل صحيح). You have read all the paradigms in Volume 2.

The brief paradigms of (أجوف) from (ثلاثي مزيد فيه) are enumerated hereunder. You can do the detailed paradigms on your own.

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رقم الباب	الماضي	المضارع	الأمر
1	أَدَارَ	يُدِيرُ	أَدِرْ
2	دَوَرَ	يُدَوِّرُ	دَوْر
3	دَأَرَ	يُدَأْرُ	دَأَرْ
4	تَدَوَّرَ	يَتَدَوَّرُ	تَدَوَّرْ
5	تَدَأَرَ	يَتَدَأَرُ	تَدَأَرْ
6	أَنْقَادَ	يَنْقَادُ	أَنْقَدْ
7	أَقْنَادَ	يَقْنَادُ	أَقْنَدْ
8	إِسْوَادَّ	يَسْوَدُ	إِسْوَادْ أو إِسْوَادْ
9	إِسْوَادَّ	يَسْوَادُ	إِسْوَادْ أو إِسْوَادِ
10	إِسْتَدَارَ	يَسْتَدِيرُ	إِسْتَدِيرْ

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Meaning	المصدر	اسم المفعول	اسم الفاعل	رقم الباب
turning, management	إِدَارَةٌ	مُدَارٌ	مُدَبِّرٌ	1
spinning, rotating	تَدْوِيرٌ	مُدَوَّرٌ	مُدَوِّرٌ	2
walking around with someone	مُدَاوِرَةٌ	مُدَاوِرٌ	مُدَاوِرٌ	3
to be round	تَدُورٌ	مُتَدُورٌ	مُتَدُورٌ	4
to circulate with someone	تَدَاوِرٌ	مُتَدَاوِرٌ	مُتَدَاوِرٌ	5
obeying	الْتَّقِيَادُ	مُنْقَادٌ	مُنْقَادٌ	6
obeying	اقْتِيَادُ	مُفْتَادٌ	مُفْتَادٌ	7
to be black	اسْوَادَادٌ	مُسْوَدٌ	مُسْوَدٌ	8
to be black	اسْوَيْدَادٌ	مُسْوَادٌ	مُسْوَادٌ	9
to circle	اسْتَدَارَةٌ	مُسْتَدَارٌ	مُسْتَدِيرٌ	10

Note 4: The meaning (اسم الفاعل) and the meaning (اسم المفعول) of categories 6, 7, 8 and 9 apparently look the same. However, the origin of each one is different. For instance, if (مُنْقَادٌ) is the (اسم الفاعل),

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its original form will be (مُنْقُودٌ) and if it is the (اسم المفعول), its original will be (مُنْقُودٌ).

Note 5: The verbal noun (أَدَارَة) is (إِدَارَة) (مُصْدَر) and that of (إِسْتِدَارَة) is (إِسْتِدَارَة) (مُصْدَر). These were originally (إِدْوَارٌ) and (إِسْتِدْوَارٌ) respectively on the scale of (إِفْعَالٌ) and (إِسْتَفْعَالٌ). The (مُصْدَر) of these categories when they are constructed in this manner, e.g. (أَجْوَفٌ) from (إِفَادَة) and (إِسْتِفَادَة) from (إِسْتِفَادَة).

Note 6: Outwardly the paradigms of (أَجْوَفٌ يَأْيِي) are like (أَجْوَفٌ وَاوِي). The original words will be different, e.g. (أَغَارٌ) was originally (أَسْتَخَارٌ) and (أَغْيَرٌ) was originally (أَسْتَخْيَرٌ).

Vocabulary List No. 29

Note 7: Some verbs have (و) or (ي) written next to them.

This is an indication towards (أجوف يائي) and (أجوف واوي) respectively.

Word	Meaning
أَرَادَ يُرِيدُ (و)	(1) ⁴ to intend
أَضَاعَ يُضِيغُ (ي)	(1) to waste
أَطَاعَ يُطِيعُ (و)	(1) to obey
اسْتَطَاعَ يَسْتَطِيعُ (و)	(10) to be able, to have the power
أَطَالَ يُطِيلُ (و)	(1) to lengthen
أَصَابَ يُصِيبُ (و)	(1) to be afflicted, to be correct
أَفَادَ يُفِيدُ (ي)	(1) to grant benefit, to inform
اسْتَفَادَ يَسْتَفِيدُ (ي)	(1) to obtain benefit
أَعَانَ يُعِينُ (و)	(1) to assist

⁴ This is an indication of the (باب) (باب), which in this case is (باب إفعال).

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اسْتَعَانَ (و)	(10) to seek help
بَاتَ يَبْيَتُ (ي)	to spend the night
جَالَ يَجْوَلُ (و)	(1) to roam, wander about
مَالَ (ي) إِلَيْ	(ض) to incline towards
مَالَ (ي) عَنْ	to turn away from
خَانَ يَخْوُنُ (و)	(ن) to betray
شَاءَ يَشَاءُ (ي)	(ف) to want
شَاعَ يَشْيَعُ (ي)	(ض) to become public
أَشَاعَ يُشَيْعُ (ي)	(1) to publish
شَافَ يَشُوفُ (و)	(ن) to look
شَعَرَ (ن)	to feel, to know
صَلَحَ (ن)(ف) (ك)	to be proper
أَصْلَحَ	(1) to put in order
صَانَ يَصُونُ (و)	(ن) to save
عَادَ يَعُودُ (و)	(ن) to return
أَعَادَ يُعِيدُ (و)	(1) to make s.t. return, to repeat
فَازَ يَفْوَزُ (و)	(ن) to be successful, to

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	achieve
فَسَدَ (ن)	to be spoilt
أَفْسَدَ (١)	to spoil, to cause corruption
قَامَ يَقُومُ (و)	(ن) to stand, to be ready
أَقَامَ يُعِيْمُ (و)	(1) to stay
اسْتَقَامَ يَسْتَقِيمُ (و)	(10) to be steadfast, to become straight
نَدَمَ (س)	to be ashamed
تَالَ يَنَالُ (ي)	to achieve
نَاوَلَ (و)	(3) to give, to hand over
نَامَ يَنَامُ (و)	(س) to sleep
حَاشَ لِلَّهِ	an oath
الَّهُ	instrument
أُولُو الْأَمْرِ	the people of the government
بَقَاءُ	life
حَرْأَةُ أَوْ حَرَارَةُ	heat
حَسَنَةٌ	good deed
حَصَانٌ ، حُصْنٌ	horse, stallion

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الدَّارُ الْآخِرَةُ	the hereafter
ذُو بَالٍ	one of importance
سُلْطَةٌ	power, authority
عِرْضٌ	honour
عُسْرٌ	difficulty
كَاسٌ ، كُؤُوسٌ	glass, tumbler
كَذْبٌ	lie
مُنْيَةٌ ، مُنْيٌ	wish, desire
مَقْيَاسٌ	measuring instrument
يُسْرٌ	ease

Exercise No. 31

(A) Translate the following sentences into English.

(1) متى جئتَ ههنا؟

(2) جئتُ مُنْذُ سَاعَتَيْنِ.

(3) جَئْتُ بِأَخْيَلَكَ فَإِنِّي مُشْتَاقٌ إِلَيْ رُؤْيَاكِ.

(4) جَئْتُكَ أَمْسِ بِهِ وَلَمْ تَجِدْكَ.

(5) يَا أَحْمَدُ هَلْ شُفْتَ هَذَا الْكِتَابَ ؟
لَا مَا شُفْتُهُ سَأَشْوَفُهُ الْيَوْمَ .

(6) شُفْ وَأَقْرَأْ وَرُدَّهُ عَلَيَّ غَدًا .

(7) هَلْ بَعْتَ حِصَانَكَ الْأَيْضَ ؟
لَمْ أَبْعَهُ وَلَنْ أَبْعَهُ ؟

(8) هَلْ تُرِيدُ أَنْ أَقُولَ لَكَ الْحَقَّ ؟

(9) أَلَمْ أَقُلْ لَكَ أَنِّي سَتَفْلُحُ فِي مُرَادِكَ .

(10) أَعْدُ سُؤَالَكَ لِأَفْهَمَ مَا تَقُولُ .

(11) فِي الإِعَادَةِ اسْتِفَادَةٌ .

(12) أَفَدَّتَنَا إِفَادَةُ عَظِيمَةٍ .

(13) مَنْ جَالَ نَالَ .

(14) مَا نَدَمَ مَنِ اسْتَخَارَ .

(15) هَذِهِ آلَةٌ يُقَاسُ بِهَا دَرَجَاتُ الْحَرَارَةِ وَيُقَالُ لَهَا مِقَاسُ الْحَرَارَةِ .

(16) نَمْ أَوَّلَ اللَّيْلِ وَتَيَقَظُ أَوَّلَ الصَّبَاحِ .

(17) لَا تَنْمُ بَعْدَ الْعَصْرِ .

(18) أُرِيدُ أَنْ أُقِيمَ فِي بَلْدَكُمْ هَذَا نَحْوَ سَنَةٍ .

⁵ degrees

(21) هَذَا الرَّجُلُ مُدِيرٌ⁶ الْجَرِيدَةِ .

(22) إِخْرَاجِيٌّ إِنْ أَرَدْتُمْ أَنْ تَكُونَ لَكُمْ سُلْطَةٌ فِي الْوَطَنِ فَاتَّخِذُوهُ⁷ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ فِي جَمِيعِ الْأُمُورِ لَيَسْتَخْلِفَنَّكُمُ اللَّهُ فِي الْأَرْضِ .

(B) Translate the following advice.

نَصِيْحَةٌ مِنَ الْوَالِدِ لِوَلَدِهِ

أَيُّهَا الْوَلَدُ النَّجِيبُ آمِنٌ بِاللَّهِ وَاسْتَقْرُمْ وَأَطِعْهُ فِي جَمِيعِ الْأَحْوَالِ وَاصْبِرْ عَلَيْ
مَا أَصَابَكَ فِي سَبِيلِهِ وَاسْتَعْنُهُ عَلَيِ الْخَيْرِ وَاسْتَعْدُ بِهِ مِنَ الشَّرِّ وَكُنْ صَادِقًا
فِي الْقَوْلِ وَالْعَمَلِ وَاحْفَظْ لِسَانَكَ إِنْ صُنْتَهُ صَانَكَ وَإِنْ خُنْتَهُ خَانَكَ وَدُمْ
مَائَلًا إِلَى الْعُلُومِ النَّافِعَةِ وَكُنْ مَائَلًا عَنِ الْجَهَلِ وَالْكَسَلِ لِتَفُورِ الْمُنْتَيِ وَتَنَالَ
الْعُلَيِّ أَطَالَ اللَّهُ بِقَائِكَ لِطَاعَتِهِ وَحَدَّمَةَ عِبَادِهِ .
وَلَقَدْ نَصَحْتُكَ إِنْ قَبِلْتَ نَصِيْحَتِيْ وَالنُّصُّوحُ أَوْلَى مَا يُبَايِعُ وَيُوَهَّبُ

⁶ editor

⁷ to appoint as successor

(C) Translate the following verses of the Qur'ān.

(1) يَا أَيُّهَا الَّذِينَ آمَنُوا لَمْ تَقُولُونَ مَا لَا تَفْعَلُونَ .

(2) قُلْنَا يَا نَارُ كُوْنِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ .

(3) وَقُلْنَ حَاشَ اللَّهُ مَا هَذَا بَشَرًا .

(4) قَالَ اللَّهُمَّ أَقْلِ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبَرًا .

(5) وَإِذَا قِيلَ لَهُمْ لَا تُنْفِسُونَا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ .

(6) قَالُوا سَمِعْنَا فَتَى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ .

(7) وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا شَعْرُونَ .

(8) يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ .

(9) إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ .

(10) لَنْ تَنَالُوا الْبَرَ حَتَّى تُنْفُقُوا مِمَّا تُحِبُّونَ .

(11) وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ .

(12) أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَئِي الْأَمْرِ مِنْكُمْ .

(13) يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِنُوا بِالصَّبْرِ وَالصَّلَاةِ .

(14) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِنُ .

(15) لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى .

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(16) إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْرُثُونَ

(D) Translate the following sentences into Arabic.

- (1) If you roam, you will be successful.
- (2) He is selling his book.
- (3) That girl is turning the ball.
- (4) I want you to tell me the truth.
- (5) Did we not tell you that he will never come today.
- (6) He repeated his question so that I understand whatever he says.
- (7) We fear Allāh and do not fear anyone besides Him.
- (8) A Muslim does not fear death.
- (9) When he was told not to corrupt, he said, "I am merely putting in order.
- (10) We intend ease for them and they intend difficulty for us.
- (11) Did my brother come to you?
- (12) No, your brother did not come to me.
- (13) Save your honour even though your wealth is wasted.
- (14) Do not sell this cow of yours because its milk is beneficial for you.
- (15) O my sisters, if you want that your children should rule over the homeland, then obey Allāh and His

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messenger ﷺ.

- (16) O women of īmān, be patient at the time of a calamity⁸ and seek assistance with salāh.
- (17) O Muslim girl, why do you say that which you do not do.
- (18) Do not obey the ignorant ones.
- (19) We sought the opinion⁹ of the scholars in this issue.

(E) Fill in the blanks using the words given below:

بَاعَ ، دُرْتُ ، جَاءَنِي ، تَشْيَعُ ، قُمْتُ ، بَنَّتَا ، فَاسْتَخْرُ ، دَوَرَتْ ، لَا أَقُولُ
أَعَادَتْ

- (1) الْبَارِحةَ عِنْدَ عَمِّنَا فِي حَيْدَرَآبَادَ . _____
- (2) إِلَّا الْحَقَّ . _____
- (3) مِنْ أَيْنَ _____ هَذِهِ الْجَرِيدَةُ ؟ _____
- (4) إِذَا أَرَدْتَ أَمْرًا ذَا بَالَ _____ بِاللَّهِ . _____
- (5) مَكْتُوبٌ مِّنْ أُمِّي فَكَتَبْتُ جَوَابَهُ . _____
- (6) جَاءَنِي الْأُسْتَاذُ فِي _____ احْتِرَامًا لَهُ . _____

⁸ مُصَبَّبَةٌ

⁹ اِسْتِشَارَ

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سُؤَالَهَا لِأَفْهَمَ مَا تَقُولُ . (7)

أَخِي حَصَانًا أَحْمَرَ اللَّوْنِ . (8)

أَخْتِي الدُّوَامَة¹⁰ فَدَارَتْ سَرِيعًا . (9)

حَوْلَ الْكَعْبَةِ سَبْعَ مَرَّاتٍ . (10)

(F) Study the analysis of the following sentence.

لَا تَبْعِ حِصَانَكَ الْأَيْضَ

التحليل الصري

Analysis	Word
فعل النهي الحاضر ، صيغته واحد مذكر حاضر من أجوف يأتي	لَا تَبْعِ
The (ي) has been elided due to the jazm at the end.	حِصَانَ
اسم نكرة ، واحد ، مذكر ، معرب ، جامد معرفة ، مبني على الفتح	أَيْضَ

¹⁰ top (toy)

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اسم الصفة ، معرف باللام ، واحد مذكر ، معرب	الأَيْضَ
--	----------

التحليل النحوی

Analysis	Word
فعل ، الضمير المستتر فاعله ، فعل النهي في حالة الجزم ، فاعله في حالة الرفع	لَا تَبْعِ
مفعول ، منصوب	حَصَانَ
مضارف إليه مجرور	كَ
صفة المفعول ، منصوب ، واحد مذكر ، معرب	الأَيْضَ
ال فعل مع الفاعل والمفعول = جملة فعلية انشائية	

Lesson 32

The Defective Verb¹¹

(الفعل الناقص)

1. You have learnt that a (فعل ناقص) is one in which the third radical (حرف العلة) is a (لام الكلمة). Hereunder follow the paradigms of the following verbs:

- دَعَا الناقص الواوي من باب نصر (to call)
- رَمَيَ الناقص اليائي من باب ضرب (to throw)
- سَرُوَ الناقص الواوي من باب كرم (to be noble)
- لَقِيَ الناقص اليائي من باب سمع (to meet)
- ارْتَضَيَ الناقص الواوي من باب افعال (to like)
- اِلْتَقَيَ الناقص اليائي من باب افعال (to face)

¹¹ This is only the literal meaning of the word (ناقص). It does not mean that these verbs have a deficiency in them.

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واوي (ك)	يائي (ض)	واوي (ن)
سَرُوْ	رَمَيْ	دَعَا
سَرُوَا	رَمَيَا	دَعَوَا
سَرُوْا	رَمَوْا	دَعَوْا
سَرُوَتْ	رَمَتْ	دَعَتْ
سَرُوَتَا	رَمَتَا	دَعَتَا
سَرُوْنَ	رَمَيْنَ	دَعَوْنَ
سَرُوْتَ	رَمَيْتَ	دَعَوْتَ
سَرُوْثِمَا	رَمَيْتِمَا	دَعَوْثِمَا
سَرُوْثِمَ	رَمَيْتِمَ	دَعَوْتِمَ
سَرُوْتِ	رَمَيْتِ	دَعَوْتِ
سَرُوْثِمَا	رَمَيْتِمَا	دَعَوْثِمَا
سَرُوْثِنَ	رَمَيْتِنَ	دَعَوْتِنَ
سَرُوْتُ	رَمَيْتُ	دَعَوْتُ
سَرُوْنَا	رَمَيْنَا	دَعَوْنَا

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يائي (7)	واوي (7)	يائي (س)
التقى	ارْتَضَى	لَقِيَ
التقىَا	ارْتَضَىَا	لَقِيَا
التقوَا	ارْتَضَوَا	لَقُوا
التقت	ارْتَضَتْ	لَقِيتْ
التقتا	ارْتَضَتا	لَقِيتَا
التقين	ارْتَضَيْنَ	لَقِينَ
التقيت	ارْتَضَيْتَ	لَقِيتَ
التقيتما	ارْتَضَيْتُمَا	لَقِيتُمَا
التقيتم	ارْتَضَيْتُمْ	لَقِيتُمْ
التقيت	ارْتَضَيْتِ	لَقِيتِ
التقيتما	ارْتَضَيْتُمَا	لَقِيتُمَا
التقيتن	ارْتَضَيْتُنَّ	لَقِيتُنَّ
التقيتُ	ارْتَضَيْتُ	لَقِيتُ
التقينا	ارْتَضَيْنَا	لَقِينَا

Note 1: Of the above paradigms, three are of (الناصص الواوی) and three of (الناصص اليائی). Ponder over the changes that have occurred in each one by recognizing the original forms. The word (ارٹضی) was originally (ارٹضو) (ثلاثی مزید). In (فيه), the paradigms of (الناصص الواوی) and (الناصص اليائی) become similar.

The Changes in the Perfect (الماضی)

2. By observing the above paradigms, you will realize that changes in the perfect (الماضی) of (ناصص) have only occurred in four word-forms, namely the singular and plural masculine and the singular and dual feminine.

However, in the paradigms of (سرف) and (لقي), a change has occurred in the plural masculine third person form only. The details are as follows:

- In the singular masculine third person, the (و) and (ي) have changed to alif according to rule no. 1 of (علیل). (دعوا) becomes (رمي) (رمي) etc.

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Note 2: When the (و) is changed to alif in the perfect tense (ثلاثي الماضي) of (ناقص) (الماضي), it is written in the form of an alif in (مزيد فيه) (مفرد), e.g. (دعى) (عفأ), while in (ثلاثي مزيد فيه) it is written as a (ي), e.g. (ارتضى) (ي)

When a (ي) is changed to alif, it is written in the form of a (ي) in all cases, e.g. (رمي) and (التقي). However when an attached pronoun in the accusative (منصوب) is suffixed to the verb, it will only be written in the form of an alif, e.g. (رماه) - (أرضاك) - (He threw it.) - (He liked you.)

- In the plural masculine third person form, the (و) and (ي) have been deleted, according to rules no. 6 and 7 of (تعليل). Examples:

(دعوا) changes to (دعوا),

(رميوا) changes to (رميوا),

(سرعوا) changes to (سرعوا),

(لقيوا) changes to (لقيوا),

(ارتضوا) changes to (ارتضوا),

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(التَّقِيُّوْا) changes to (التَّقِيُّوْا).

- The alif is deleted in the singular and dual feminine forms, e.g. (دَعَتْ) and (دَعَتَتْ).
- A kasrah precedes the (و) in the perfect passive tense (الماضي المجهول). Therefore the (و) is changed to a (ي). Examples:

(دُعِيَ) changes to (دُعِيَ),

(دُعِيَا) changes to (دُعِيَا),

(دُعُوْا) changes to (دُعُوْا),

(دُعَوَتْ) changes to (دُعَوَتْ),

(دُعِيَتَا) changes to (دُعِيَتَا),

(دُعِيْنَ) changes to (دُعِيْنَ),

(الماضي المجهول) changes to (دُعِيْتَ). Similarly the

of (رُمِيَ رُمِيَّا رُمِيَّا رُمِيَّة) is (رَمَيَ) etc.

(الناقص اليائي) and (الناقص الواوي), (الماضي المجهول) become similar.

The paradigm of the imperfect (مضارع) is as follows:

المضارع المعروف من الناقص

واوي (ك)	يائي (ض)	واوي (ن)
يَسْرُو	يَرْمِي	يَدْعُو
يَسْرُوَانِ	يَرْمِيَانِ	يَدْعُوَانِ
* يَسْرُونَ	يَرْمُونَ	* يَدْعُونَ
تَسْرُو	تَرْمِي	تَدْعُو
تَسْرُوَانِ	تَرْمِيَانِ	تَدْعُوَانِ
* يَسْرُونَ	يَرْمِينَ	* يَدْعُونَ
تَسْرُو	تَرْمِي	تَدْعُو
تَسْرُوَانِ	تَرْمِيَانِ	* تَدْعُوَانِ
* تَسْرُونَ	تَرْمُونَ	تَدْعُونَ
سَرْيِنَ	* تَرْمِينَ	تَدْعِينَ
تَسْرُوَانِ	تَرْمِيَانِ	تَدْعُوَانِ
* تَسْرُونَ	* تَرْمِينَ	* تَدْعُونَ
أَسْرُو	أَرْمِي	أَدْعُو
نَسْرُو	نَرْمِي	نَدْعُو

المضارع المعروف من الناقص

يائي (7)	واوي (7)	يائي (س)
يَلْتَقِيْ	يَرْتَضِيْ	يَلْقَيْ
يَلْتَقِيَانِ	يَرْتَضِيَانِ	يَلْقَيَانِ
يَلْتَقُونَ	يَرْتَضُونَ	يَلْقَوْنَ
تَلْتَقِيْ	تَرْتَضِيْ	تَلْقَيْ
تَلْتَقِيَانِ	تَرْتَضِيَانِ	تَلْقَيَانِ
يَلْتَقِيْنَ	يَرْتَضِيْنَ	يَلْقَيْنَ
تَلْتَقِيْ	تَرْتَضِيْ	تَلْقَيْ
تَلْتَقِيَانِ	تَرْتَضِيَانِ	تَلْقَيَانِ
تَلْتَقُونَ	تَرْتَضُونَ	تَلْقَوْنَ
* تَلْتَقِيْنَ	* تَرْتَضِيْنَ	* تَلْقَيْنَ
تَلْتَقِيَانِ	تَرْتَضِيَانِ	تَلْقَيَانِ
* تَلْتَقِيْنَ	* تَرْتَضِيْنَ	* تَلْقَيْنَ
أَلْتَقِيْ	أَرْتَضِيْ	أَلْقَيْ
نَلْتَقِيْ	نَرْتَضِيْ	نَلْقَيْ

Note 3: In the above paradigms, some words are similar to one another. These have been marked with an asterisk. Some words have changed while others are on their original forms. Recognize the changes.

The Changes in the Imperfect (المضارع)

3. Ponder over the changes in the paradigms of the imperfect (المضارع). Besides the four dual forms and the two feminine plural forms, there are changes in all the other words.

- Where the imperfect is (مفتوح العين), the (و) and (ي) have been changed to alif according to rule no. 1 of (تعليق). Where it is (مكسور العين) or (تعليق), they have been rendered sākin. Examples:
(يَلْقَيُ) from (يُلْقَي),
(يَرْضَيُ) from (يُرْضَي),
(يَدْعُوُ) from (يُدْعَوُ),
(يَرْمِيُّ) from (يُرمِي).

The same change has occurred in the three word-forms

that do not have a (barz) - ضمير بارز (a visible pronoun).

Examples:

(نَدْعُوْ ، أَدْعُوْ ، نَدْعُوْ)،

(تَرْمِيْ ، أَرْمِيْ ، نَرْمِيْ)،

(تَلْقِيْ ، أَلْقِيْ ، نَلْقِيْ).

Note 4: The paradigm of (يَرْضَى) is like (يَلْقَى).

- According to rules 6 and 7 of (تَعْلِيل), the (حُرْفُ الْعَلَةِ) is deleted from the end of the plural masculine third person and second person forms. Examples:
(يَدْعُوْنَ) from (يَدْعُوْنَ),
(تَدْعُوْنَ) from (تَدْعُوْنَ),
(بَرْمِيْوَنَ) from (بَرْمِيْوَنَ),
(يَلْقِيْوَنَ) from (يَلْقِيْوَنَ).
- In the singular feminine second person form, (أُوْيِ) and (أَيِّ) change to (إِيْ) and (إِيِّ) changes to (إِيِّ). Examples:
(تَدْعِيْنَ) from (تَدْعِيْنَ),

(تَرْمِينَ) from (تَرْمِينَ),
 (تَلْقِينَ) from (تَلْقِينَ),
 (تَرْتَضِينَ) from (تَرْتَضِينَ),
 (تَلْتَقِينَ) from (تَلْتَقِينَ).

- In the passive tense (الناقص الواوي), (المجهول) and (اليائي) become similar. Examples:

(يُدْعَى) , (يُدْعَيَانِ) , (يُدْعَوْنَ) , (يُدْعَى) , (يُدْعَيَانِ) , (يُدْعَيْنَ) etc.

(يُرْمَى) , (يُرْمَيَانِ) , (يُرْمَوْنَ) , (يُرْمَى) , (يُرْمَيَانِ) , (يُرْمَيْنَ) etc.

Vocabulary List No. 30

Word	Meaning
أَتَى (ض)	to come
أَتَى (1)	to give
أَجَابَ (1)	to answer, to accept
أَصَابَ (1)	to reach, to touch, to afflict
اَشْتَرَى (7)	to buy
أَعْطَى (1)	to give, grant

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بَقِيَ (س)	to remain
أَبْقَيَ (1)	to maintain
بَكَيَ (ض)	to cry
أَبْكَيَ (1)	to make s.o. cry
بَلَأَ (ن)	to test, to afflict
بَنَيَ (ض)	to build, to construct
خَشِيَ (س)	to fear
خَفَّ	to lighten
خَلَأَ (ن)	to be empty, to pass
خَلَأَ إِلَيْهِ ، بِهِ ، مَعَهُ	to meet in private
دَرَيَ (ض)	to know
أَدْرَيَ (1)	to show
دَعَا (ن)	to call
دَعَا لَهُ	to supplicate for someone
دَعَا عَلَيْهِ	to supplicate against someone
رَضِيَ (س)	to be pleased
أَرْضَيَ (1)	to please s.o.

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سَقَيَ (ض)	to give to drink
(2) سَمَّيَ	to name
عَفَّا (ن)	to be erased
عَفَا عَنْهُ	to forgive
كَفَيَ (ض)	to be sufficient, to save
بُندُقة	bullet
رُعبٌ	awe
سَهْمٌ	spear, share
شَتَّى	different
طَهُورٌ	very pure, clean
فَصٌ ، فَصُوصٌ	stone of ring
قَنْبِلَةٌ ، قَنَابِلٌ	bomb, grenade
مَزَارِعٌ ، مَزْرَعَةٌ	farm
الْمَاسُ	diamond

Exercise No. 32

(A) Translate the following sentences into English.

(1) دَعَا الرَّشِيدُ أَبَا الْفَضْلِ فَأَتَاهُ وَسَلَّمَ عَلَيْهِ فَأَتَاهُ خَاتَمًا فِي فَصِّهِ الْمَاسُ .

(2) كُنْتُ دَعْوَتُ الْسْتَادَ إِلَيِ الْطَّعَامِ فَمَا أَجَابَ .

(3) أَرْضَيْ حَامِدٌ أَبَاهُ بِخَدْمَتِهِ فَدَعَاهُ .

(4) مَا كَانَتْ أُمُّ جَعْفَرِ رَاضِيَةً عَنْهُ فَدَعَتْ عَلَيْهِ .

(5) رَمَيْ هَاشِمُ السَّهْمَ إِلَيِ الْأَسَدِ فَأَصَابَهُ وَمَاتَ حَالًا .

(6) لِمَاذَا تَبْكِينَ يَا بَنْتُ مَا أَبْكَاكَ؟

(7) كَانَ الْوَلَدُ يَرْمِي الْحِجَارَةَ فِي جِهَاهٍ شَتَّى وَإِذَا أَصَابَتْ حَجَرَةً أَخَاهُ الصَّغِيرُ فَقَعَدَ يَبْكِيً .

(8) مَا بَقَيَ لَهُ عُذْرٌ .

(9) مَا أَبْقَيْتَ لِنَفْسِكَ؟

(10) كَفَانِي مَا أَعْطَانِي اللَّهُ مِنَ الْمَالِ .

(11) بَقَيْتِ الْأُمُورُ عَلَيِ حَالِهَا .

(12) عَفَتِ الدِّيَارُ فِي أُورُبَا بِالْقَنَابِلِ النَّارِيَّةِ .

(13) عَفَوْنَا عَنْهُ .

(14) عَفَا اللَّهُ عَنْكَ .

(15) عُفِيَّ عَنْهُ .

(16) أَتَانَا أَخْرُوكَ فَأَتَيْنَاهُ كِتَابًا وَمَحْبَرَةً .

(17) تَلْكَ الْبَسَاتِينُ تُسْقَى مِنْ مَاءِ النَّهَرِ .

(18) هَلْ تَدْرِيْ كَمْ يَوْمًا مَضَى مِنْ أَيَّامٍ هَذَا الشَّهْرُ .

(19) لَا أَدْرِيْ يَا سَيِّدِيْ لَكِنِيْ أَظُنُّ أَنَّ الْيَوْمَ يَكُونُ التَّارِيْخُ الْعَاشِرُ .

(20) دُعِيْتُ الْيَوْمَ إِلَيْ الْأَمْرِ .

(21) سَمِّيْتُ بِنْتَهُ زَيْنَبَ .

(22) أَحْسَنُ الْمَسَاجِدِ فِي الْهِنْدِ الْجَامِعُ الَّذِي بُنِيَ بِأَمْرِ السُّلْطَانِ شَاهِ جَهَانَ فِيْ دَهْلِيْ وَمِنْ عَجَائِبِ الدِّرْبَانِ الْعَمَارَةُ الْمُسَمَّاهُ بِالثَّاجِ مَحَلُّ فِيْ أَكْرَهِ الَّتِي بَنَاهَا السُّلْطَانُ الْمَوْصُوفُ (رَحْمَةُ اللَّهِ تَعَالَى) .

(23) رَضِيْنَا قِسْمَةَ الْجَبَارِ فِينَا
فَإِنَّ الْمَالَ يَفْنِي عَنْ قَرِيبٍ
لَنَا عِلْمٌ وَلِلْجُهَالِ مَالٌ
وَإِنَّ الْعِلْمَ يَبْقَى لَأَيَّالٍ

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(B) Translate the following verses of the Qur'an into English.

(1) وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا .

(2) رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبُّهُ .

(3) إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعَلَمَاءُ .

(4) سُلْنَقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبُ .

(5) وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُواْ آمَنَّا وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ قَالُواْ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ .

(6) وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ .

(7) وَلَسَوْفَ يُعْطِيَكَ رَبُّكَ فَتَرْضَى .

(8) فَسَيَكْفِيَكُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ .

(9) وَقَضَى رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيَّاهُ .

(10) وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا .

(11) أُولَئِكَ الَّذِينَ اشْتَرَوُ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يُحَفَّظُ عَنْهُمُ الْعَذَابُ .

(12) إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ .

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(C) Translate the following sentences into Arabic.

- (1) I called Rashīd so he came to me and greeted me and I gave him a book.
- (2) We called our friends for meals so they accepted our invitation.
- (3) The sheikh supplicated for me.
- (4) His father was not pleased with him so he supplicated against him.
- (5) Hāmid aimed a bullet at the wolf so it struck it (the wolf) and it died.
- (6) O boy, why are you crying? Who made you cry?
- (7) Now no wealth will remain for this woman.
- (8) What will you allow to remain for your brother?
- (9) Whatever wealth Allāh has given us will be sufficient for us.
- (10) His son has been named Mahmūd.
- (11) This madrasah was built with the order of the minister.
- (12) Our farms are watered with rain water.

(D) Observe the analysis of the following sentence.

دَعَا الرَّشِيدُ أَبَا الْفَضْلِ إِلَيْهِ

التحليل الصرفي

Analysis	Word
<p>فعل الماضي المعروف ، صيغته واحد مذكر غائب من الناقص الواوي ، أصله دَعَوْ ، ثالثي مجرد The (و) has been changed to alif according to rule no. 1 of (تعليق).</p>	دَعَا
<p>ال حرف تعريف ، رشيد اسم الصفة مشتق من رَشَدَ لكنه اسم علم هنا ، واحد ، مذكر ، صحيح ، معرب</p>	الْرَّشِيدُ
<p>اسم جامد ، واحد مذكر ، من الناقص الواوي ، أصله أَبُو ، معرب</p>	أَبَا
<p>المصدر واسم علم هنا ، معرف باللام ، واحد مذكر ، صحيح ، معرب</p>	الْفَضْلِ
<p>حرف جرّ ، مبني</p>	إِلِي
<p>اسم ، واحد مذكر ، معرفة لإضافته إلى الضمير ، أَجْوَفْ يائي ، معرب</p>	بِيْتٍ
<p>ضمير مجرور ، واحد مذكر غائب ، مبني</p>	هِ

التحليل النحوی

Analysis	Word
فعل الماضي ، مبني	دَعَا
فاعل ، مرفوع	الرَّشِيدُ
مضاف ، مفعول ، منصوب ، نصبه بالألف (الدرس 2-11)	أَبَا
مضاف اليه مجرور	الْفَضْل
حرف جرّ	إِلِي
مجرور	بَيْتٍ
ضمير مجرور ، مضاف اليه ، حالة الجرّ ، الجار وال مجرور متعلق الفعل	هـ
الفعل مع الفاعل والمفعول والمتعلق = جملة فعلية خبرية	

Lesson 33

The Jussive Mood of the Imperfect

(المُضَارِعُ الْمَجْزُونُ)

The paradigms of the (المُضَارِعُ الْمَجْزُونُ) are (فعلٌ ناقصٌ) mentioned below.

Note 1: In (الْمُضَارِعُ الْمَجْزُونُ – حالة الجزم) the third radical (أُمُّ الْكَلْمَة) of the imperfect (المضارع) and the imperative (أَمْرٌ) are elided from five word-forms. In seven word-forms the (نُونُ الْعَرَابِيَّة) is deleted while the plural feminine forms remain unchanged because they are indeclinable (المُبَنِي).

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المضارع المجزوم من الناقص		
لَمْ يَلْقَ	لَمْ يَرِمِ	لَمْ يَدْعُ
لَمْ يَلْقَيَا	لَمْ يَرِمِيَا	لَمْ يَدْعُوا
لَمْ يَلْقَوْا	لَمْ يَرِمُوْا	لَمْ يَدْعُوْا
لَمْ تَلْقَ	لَمْ تَرِمِ	لَمْ تَدْعُ
لَمْ تَلْقَيَا	لَمْ تَرِمِيَا	لَمْ تَدْعُوا
لَمْ يَلْقَيْنَ	لَمْ يَرِمِيْنَ	لَمْ يَدْعُوْنَ
لَمْ تَلْقَ	لَمْ تَرِمِ	لَمْ تَدْعُ
لَمْ تَلْقَيَا	لَمْ تَرِمِيَا	لَمْ تَدْعُوا
لَمْ تَلْقَوْا	لَمْ تَرِمُوْا	لَمْ تَدْعُوْا
لَمْ تَلْقَيِ	لَمْ تَرِمِيِ	لَمْ تَدْعِيِ
لَمْ تَلْقَيَا	لَمْ تَرِمِيَا	لَمْ تَدْعُوا
لَمْ تَلْقَيْنَ	لَمْ تَرِمِيْنَ	لَمْ تَدْعُوْنَ
لَمْ تَلْقَ	لَمْ تَرِمِ	لَمْ أَدْعُ
لَمْ تَلْقَ	لَمْ تَرِمِ	لَمْ نَدْعُ

الأمر الحاضر من الناقص					
أَدْعُونَ	أَدْعُوا	أَدْعِي	أَدْعُوا	أَدْعُوا	أَدْعُ
إِرْمِينَ	إِرْمِيَا	إِرْمِيِ	إِرْمُوْ	إِرْمِيَا	إِرْمِ
الْفَيْنَ	الْفَيَا	الْفَيِ	الْفَوَا	الْفَيَا	الْفَ

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المضارع المؤكد من الناقص	المضارع المنصوب من الناقص			
لِيَلْقَيْنَ	لَيَدْعُونَ	لَنْ يَلْقَي	لَنْ يَرْمِي	لَنْ يَدْعُو
لِيَلْقَيَانَ	لَيَدْعُوَانَ	لَنْ يَلْقَيَا	لَنْ يَرْمِيَا	لَنْ يَدْعُوا
لِيَلْقَوْنَ	لَيَدْعُنَ	لَنْ يَلْقَوْا	لَنْ يَرْمَوْا	لَنْ يَدْعُوْا
لَتَلْقَيْنَ	لَتَدْعُونَ	لَنْ تَلْقَي	لَنْ تَرْمِي	لَنْ تَدْعُو
لَتَلْقَيَانَ	لَتَدْعُوَانَ	لَنْ تَلْقَيَا	لَنْ تَرْمِيَا	لَنْ تَدْعُوا
لِيَلْقَيَنَانَ	لَيَدْعُوَنَانَ	لَنْ يَلْقَيَنَ	لَنْ يَرْمِيَنَ	لَنْ يَدْعُوْنَ
لَتَلْقَيَنَ	لَتَدْعُونَ	لَنْ تَلْقَي	لَنْ تَرْمِي	لَنْ تَدْعُو
لَتَلْقَيَانَ	لَتَدْعُوَانَ	لَنْ تَلْقَيَا	لَنْ تَرْمِيَا	لَنْ تَدْعُوا
لَتَلْقَوْنَ	لَتَدْعُنَ	لَنْ تَلْقَوْا	لَنْ تَرْمَوْا	لَنْ تَدْعُوْا
لَتَلْقَيْنَ	لَتَدْعُنَ	لَنْ تَلْقَيْ	لَنْ تَرْمِيْ	لَنْ تَدْعِيْ
لَتَلْقَيَانَ	لَتَدْعُوَانَ	لَنْ تَلْقَيَا	لَنْ تَرْمِيَا	لَنْ تَدْعُوا
لَتَلْقَيَنَانَ	لَتَدْعُوَنَانَ	لَنْ تَلْقَيَنَ	لَنْ تَرْمِيَنَ	لَنْ تَدْعُوْنَ
لَأَلْقَيْنَ	لَأَدْعُونَ	لَنْ أَلْقَي	لَنْ أَرْمِي	لَنْ أَدْعُو
لَنَاقَيْنَ	لَنَدْعُونَ	لَنْ نَلْقَي	لَنْ نَرْمِي	لَنْ نَدْعُو

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Note 2: The (يُرْمِيُّ) of (المضارع المؤكَد) will be :

لیرمین، لیرمیان، لیرمن، لترمین، لترمیان، لیرمینان، ای آخره

The active participle (دَعَال) of (اسم الفاعل) will be as follows:

Feminine	Masculine
دَاعِيَاتٌ	دَاعِيَةٌ

The word (داعٌ) was originally (داعُ).

The لَقِيَ (will) of (رَأَيْ) will be (رمي) while that of (اسم الفاعل) will be (لاق). However, when the definite article (الْ) is prefixed to it, it becomes (الدَّاعِيْ) etc. See 10.9.

The ~~passive~~ **participle** (اسم المفعول) of (دَعَ) is:

Feminine	Masculine
مَدْعُوَاتٌ	مَدْعُونَ

From (رميٌّ مرميَانٌ الخ) is (اسم المفعول) (رميٌّ), the etc. and from (ملقيٌّ) (لقيَ), it will be (ملقيٌّ).

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The paradigm of the (اسم الظرف) is:

مَدَاعٍ	مَدْعَيَانِ	مَدْعَيٌ (مَدْعُوٌ)
(مَدَاعِوٌ)	مَدْعَيَاتِانِ	مَدْعَاهٌ (مَدْعُوَةٌ)

The paradigm of the (رمي) is (رمي) etc. and of (رمي) (لقي) is (ملقي).

The paradigm of the (اسم الآلة) is:

مَدَاعٍ (مَدَاعِوٌ)	مَدْعَيَانِ	مَدْعَيٌ (مَدْعُوٌ)
	مَدْعَيَاتِانِ	مَدْعَاهٌ (مَدْعُوَةٌ)
مَدَاعِيٌ (مَدَاعِيُوٌ)	مَدْعَوَانِ	مَدْعَاءٌ (مَدْعَاءُوٌ)

The paradigm of the (اسم الآلة) is (رمي) etc. and of (رمي) (لقي) is (ملقي).

The paradigm of the (اسم التفضيل) is:

أَدْعَوْنَ أَوْ أَدَاعٍ	أَدْعَيَانِ	أَدْعَيٌ (أَدْعُوٌ)
دُعْوَيَاتٌ أَوْ دُعَيٌ	دُعْوَيَانِ	دُعْوَيٌ أَوْ دُعَيٌ

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The brief paradigms of (ثلاثي مزيد فيه) are as follows:

الصرف الصغير من الناقص للثلاثي المزدوج

ال المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي	رقم
اللقاء to throw	مُلْقٰي	مُلْقٰ	أَلْقَ	يُلْقِي	أَلْقَي	1
تلقيه to give	مُلَقَّي	مُلَقَّ	لَقَّ	يُلَقِّي	لَقَي	2
ملاقاًة أو لقاء to meet	مُلَاقَي	مُلَاقٰ	لَاقِ	يُلَاقِي	لَاقَي	3
تلقٌ to meet, to learn	مُتَلَقَّي	مُتَلَقٰ	تَلَقَّ	يَتَلَقَّي	تَلَقَّي	4
تَلَاقٌ to face one another	مُتَلَاقَي	مُتَلَاقٰ	تَلَاقَ	يَتَلَاقَي	تَلَاقَي	5
انقضاء to terminate	مُنْقَضٰي	مُنْقَضٰ	إِنْقَضَ	يَنْقَضِي	إِنْقَضَي	6
التقاء to confront	مُلْتَقَي	مُلْتَقٰ	الْتَقَ	يَلْتَقِي	الْتَقَي	7

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ارْعَوَاءُ to refrain	مُرْعَوِيٌّ	مُرْعَوٍ	ارْعَوِيٌّ	يَرْعَوِيٌّ	ارْعَوِيٌّ	8
اسْتَلْقَاءُ to lie on one's back	مُسْتَلْقِيٌّ	مُسْتَلْقٍ	اسْتَلْقِيٌّ	يَسْتَلْقِيٌّ	اسْتَلْقَيٌّ	10

By pondering over the above-mentioned paradigms, you can derive the following rules:

Rule No. 18 of (اعْلَيْل): The suffixes (اِيُّ), (اوُّ), (اِيُّ), (اوُّ), (اِيُّ) and (اوُّ) change to (اِ), e.g. (دَاعِيٌّ) changes to (تَلَاقِيٌّ); (دَاعٍ) on the scale of (تَلَاقُلٌّ) changes to (تَلَاقٌ).

However, if there is no tanwīn at the end, it will become (الَّدَاعِيُّ); (الَّدَاعِيُّ), e.g. (الَّتَّلَاقِيُّ).

Similarly, (الْمَدَاعِيُّ) or (مَدَاعٌ) changes to (مَدَاعُ). This is the plural of (مَرَامٍ) (دَعَاعٍ) from (اسْمُ الظَّرْفِ) changes to (مَرَامٌ) or (الْمَرَامِيُّ).

Note 3: This rule applies to every (اسم الفاعل) ¹² and

¹² It also applies to the (اسم الظرف) and (اسم الآلة).

to the (مُصْدَر) of categories 4 and 5.

Rule No. 19 of (تعليق): The suffixes (أُوْ) and (أَيُّ) change to (اسم) (أي), e.g (مَدْعُو) changes to (مَدْعَي). This is the singular (الظرف) from (دعَى) changes to (مُلْقَي). This is the (اسم) (المفعول) of (القَوْيِ).

Note 4: This rule applies to every (اسم المفعول) from the categories of (ثَلَاثَيٌ مُزِيدٌ فِيهِ).

Rule No. 20 of (تعليق): The suffix (أُوْيُ) changes to (أَيُّ), e.g (اسم المفعول) changes to (مَرْبُوْيُ). This is the singular (اسم المفعول) of (رمي) changes to (مَرْضُوْيُ). This is the (اسم المفعول) of (رضي) (رَضِيَ).

Rule no. 13 of (تعليق) has been applied to the verbal nouns of the above-mentioned paradigms. For example, (القَائِي) changes to (القَاءِ) etc.

Note 6: In the category (فعَلَ) (مُصْدَر), the (مُصْدَر) is used on the scale of (نَفْعَلَةً) instead of (تَقْيِيَةً), e.g. (لَقَيْ) and (سَمِيَّةً) from (سَمَّيَ).

Note 7: The (ثَلَاثَيْ بَحْرَد) of (نَاقْصٌ وَاوِي) is used on the scales of (كَرْمٌ) and (سَمِعٌ).

Examples: (سَرُوْ يَسُرُوْ) and (رَضِيَّ يَرْضَيْ), (دَعَا يَدْعُوْ).

The (فَتْحٌ) is used on the scales of (نَاقْصٌ يَأْيَيْ) and (سَمِعٌ).

Examples: (لَقِيَ يَلْقَيْ) and (سَعَيَ يَسْعَيْ), (رَمَيَ يَرْمِيْ).

Vocabulary List No. 31

Word	Meaning
بَغَيْ (ض)	to want
بَغَيْ (س)	to rebel
ابْتَغَيْ (ي)	to want

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ابْنَعَيٰ (ي) ¹³	to be suitable
اسْتَجَابَ (و)	to accept
بَالَّى (ي) (و)	to care
بَلَّغَ	to convey
تَحَابَّ	to love mutually
تَمَنَّى (ي)	to wish
سَعَى (ي)	to strive, to run
صَبَّحَ	to say 'good morning'
صَلَّى (ي)	to perform <u>salāh</u>
صَلَّى عَلَيْهِ	to recite <u>salāt álan Nabī</u> (durūd), to send mercy
قَضَى (ي)	to decree, decide
لَاقَى (ي)	to meet, to come in front
مَسَّى (ي)	to say 'good evening'
مَشَى (ي)	to walk
مَضَّى (ي)	to pass
نَادَى (ي)	to call, to announce

¹³ The imperfect (يَتَنَعَّمُ) of this verb is frequently used.

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نَهَىٰ (ي)	to prevent, to prohibit
إِنْتَهَىٰ (ي)	to stop
هَدَىٰ (ي)	to guide, to show the road
اَهْتَدَىٰ (ي)	to accept guidance
أَهْدَىٰ (ي)	to give a gift
تَهَادَىٰ (ي)	to mutually give gifts
أَبْلَقَ	to be piebald
مُنْيَةٌ	desire, wish
بَيْعٌ (مُصْدَرِ بَاعَ)	trade
تَهْلِكَةٌ	destruction
جَبَّةٌ	forehead
رَخِيْصٌ	cheap
عَسَيٌ	perhaps
غَالٌ	expensive
غَایَةٌ	end
غَيٌّ (مُصْدَرِ غَوَىٰ)	to be misguided
مَرَحَّاً	exuberant, arrogantly

مِيلَادٌ	birth, birthday
هَلَّا	why not?
هَنَاءُ	good health, well being

Exercise No. 33

(A) Translate the following sentences into English.

(1) السَّلَامُ عَلَيْكُمْ مَسَّا كُمُّ اللَّهُ بِالْخَيْرِ .

وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَّكَاتُهُ . اللَّهُ يُمْسِيكَ بِالْخَيْرِ .

(2) عَسَيَ أَنْ تَكُونَ مَضَيْتَ أَيَّامَ الْعُطْلَةِ بِالْهَنَاءِ وَالْعَافِيَةِ يَا حَامِدُ .

الْحَمْدُ لِلَّهِ يَا أُسْتَادِي مَضَيْتُ أَيَّامَ الْعُطْلَةِ عَلَيْ جَبَلِ شِمْلَهِ فِي أَحْسَنِ الْأَحْوَالِ .

(3) هَلْ صَلَّيْتَ الْعَصْرَ ؟

الْحَمْدُ لِلَّهِ صَلَّيْتُ الْعَصْرَ .

(4) هَلْ تُصَلِّوْنَ مَعَ الْجَمَاعَةِ ؟

نَعَمْ يُصَلِّيْ بِنَا أَبُوْنَا .

(5) أَدْعُ أَخَاهُ .

دَعَوْتُهُ فَقَالَ أَنَا آتَيْتُ خَلْفَكَ .

(6) مَنْ أَعْطَاهُكَ هَذَا الْكِتَابَ ؟

أَعْطَانِيهِ صَدِيقِي خَالِدٌ .

(7) فَمَا أَعْطَيْتُهُ فِي الْعِوَضِ ؟

لَمْ أُعْطِهِ شَيْئاً . هُوَ لَا يَقْبِلُ الْعِوَضَ .

(8) فَيَنْبَغِي لَكَ أَنْ تُهْدِيهِ يَوْمَ مِيلَادِهِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَهَادُوا تَحَابُوا .

نَعَمْ أَرِيدُ أَنْ أُهْدِيَهُ شَيْئاً يُحِبُّهُ وَيُرْضِيَ بِهِ .

(9) هَلْ تَمْشِي مَعَنَا إِلَيْ بَيْتِ الْأَسْتَاذِ السَّيِّدِ سَعِيدِ الْهَاشِمِيِّ .

نَعَمْ أَمْشِي مَعَكَ بِالرَّضَا وَالسُّرُورِ لِأَنِّي مُتَمَّنٌ لِقَاءَ حَضْرَةَ الْهَاشِمِيِّ .

(10) فَصَلَّى الْمَعْرِبَ فِي الْمَسْجِدِ الْجَامِعِ وَأَمْشَيْتُ مَعِيَ بَعْدَ الصَّلَاةِ .
عَلَيِ الْعَيْنِ وَالرَّأْسِ سَأَصْلِيْ هُنَاكَ .

(11) بِكَمْ اشْتَرَيْتَ هَذَا الْحِصَانَ الْأَبْلَقَ يَا فُؤَادُ ؟

اشْتَرَيْتُهُ بِمِئَةٍ وَعِشْرِينَ رُبْيَةً .

(12) رَحِيقٌ . مَا هُوَ بِغَالٍ . اشْتَرَيْتُ لِي مِنْ فَضْلِكَ مِثْلَ هَذَا الْحِصَانَ .

طَيِّبٌ . لَأَشْتَرِيَنَّ لَكَ غَدَاءً إِنْ شَاءَ اللَّهُ تَعَالَى .

(13) لَكِنْ لَا اشْتَرَيْتُ لِي حِصَانًا أَبْلَقَ . إِنِّي أُحِبُّ الْأَسْوَدَ الَّذِي فِيْ غُرَّتِهِ

بياضٌ .

أَحْسَنْتَ . سَأَشْتَرِي لَكَ كَمَا تُحِبُّ وَتَرْضَى يَا سَيِّدِيْ .

(14) كَمْ تَعْلَمُ إِلَّا نَكْلِيْرِيَّ وَأَيْشَ تَبْعَيْ مِنْهُ يَا أَحْمَدُ ؟

أَتَمَنَّى أَنْ أَكُونَ دُكْتُورًا مَاهِرًا لِأَخْدُمَ الْمَرْضَى .

(15) هَلْ سَمِعْتَ "مَا كُلُّ مَا يَتَمَنَّى الْمَرْءُ يُدْرِكُهُ" ؟

نَعَمْ سَمِعْتُ لَكِنْ لَسْتُ بِقَانِطٍ وَلَا بَالِيْ . أُرِيدُ أَنْ أَسْعَى حَتَّى أُدْرِكَ مَا أَتَمَنَّاهُ فَإِنَّ اللَّهَ لَا يُضِيغُ أَجْرَ الْمُحْسِنِينَ .

(16) أَحْسَنْتَ يَا أَحْمَدُ مُنْتَكَ مُبَارَكَةً . جَعَلَ اللَّهُ سَعْيَكَ مَشْكُورًا وَبَلَّغَكَ غَايَةَ مَا تَشَمَّنَاهُ .

آمِينَ أُدْعُ لِيْ يَا شَيْخُ دَائِمًا فِيْ أَوْقَاتِكَ الْمُخْصُوصَةِ فَإِنَّ دَعْوَةَ الصَّالِحِينَ مُسْتَجَابَةٌ .

(B) Translate the following verses of the Qur'ān.

(1) اهْدِنَا الصَّرَاطَ الْمُسْتَقِيمَ .

(2) اُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ .

(3) ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً .

(4) فَلَا تَخْشُوْهُمْ وَأَخْشَوْنِي .

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(5) وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا .

(6) وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلِكَةِ .

(7) وَلَا تَشْتَرُوا بِأَيْمَانِي ثَمَنًا قَلِيلًا .

(8) وَلَا تَمْسِ فِي الْأَرْضِ مَرَحًا .

(9) قَالَ أَلْقَهَا يَا مُوسَى . فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى .

(10) يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِي لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعُوا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ .

(11) فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةُ الدُّنْيَا .

(12) فَسَيَكْفِيَكُمْ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ .

(13) أَلَيْسَ اللَّهُ بِكَافِ عَبْدَهُ .

(14) إِنِّي ظَنَنتُ أَنِّي مُلَاقٌ حَسَابِيَّةً .

(15) يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَةُ . ارْجِعِي إِلَى رَبِّكَ رَاضِيَةً مَرْضِيَّةً .

(C) Translate the following poetry into English.

هَلَّا لِنَفْسِكَ كَانَ ذَا التَّعْلِيمِ	يَا أَيُّهَا الرَّجُلُ الْمُعَلِّمُ غَيْرُهُ
إِذَا اتَّهَتْ عَنْهُ فَأَنْتَ حَكِيمٌ	أَبْدُأْ بِنَفْسِكَ فَانْهَا عَنْ غَيْرِهَا
بِالْقَوْلِ مِنْكَ وَيَنْفَعُ التَّعْلِيمُ	فَهُنَاكَ يُسْمَعُ مَا تَقُولُ وَيُهُتَدِي

(أبو الأسود الدؤلي المتوفي 69هـ)

(D) Write down the word-form (صيغة), category (أقسام) and original form (أصل) of each verb mentioned in the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِي لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعُوا إِلَى ذِكْرِ اللَّهِ
وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ .

Lesson 34

The Doubly Weak Verb and the Verb (رأي)

(الفِعْلُ الْلَّفِيفُ وَفِعْلُ رَأْيٍ)

1. A verb or noun having two (حرف العلة) in place of its original letters is called (لفيف). It is of two types:

- (حرف العلة) where the two (لفيف مقرون) are adjacent to one another, e.g (روي). This is like a combination of (ناصص) and (أجوف).
- (حرف العلة) where the two (لفيف مفروق) are separated by a (حرف صحيح), e.g. (وقي). This is like a

combination of (مثال) and (ناقص).

2. Only the changes of (ناقص) occur in (ناقص) while in (لفيف مفرون), the changes of (مثال) and (ناقص) occur. Therefore, you can conjugate (رمي) like (رمي) on your own.

Hereunder we will mention the brief paradigm of (وقي). You can conjugate the detailed paradigm on your own.

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
وقاية	موقعي	واق	ق	يقي	وقي

Note 1: The imperative (ق) was originally (اوقي). The (و) was elided according to rule no. 14 of (تعليق). Due to (حالة الجزم), the (ي) was elided.

The whole paradigm of the imperative will be as follows:
 (قِيَا قُوا قِيْ قِيَا قِيْن)

The paradigm of (وقي) on the category of (افتَعلَ) will be:

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(اَتَّقَيْ يَتَّقِيْ اِتَّقِ مُتَّقِ مُتَّقِيْ اِتَّقَاءُ) – to fear, to abstain.

Note 2: The verb (اَتَّقَيْ) was originally (اُتَّقَيْ). The (و) was changed to a (ت) according to rule no. 12 and the (ي) was changed to an alif according to rule no. 1.

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3. Analysis of the verb (رأي)

(1) The verb (رأي) is مهمل (مهموز العين) because the (الكلمة) is a hamzah. Due to the fact that the (لام) (الكلمة) is a (ي), the verb is also (ناقص).

(2) The paradigm of the perfect is like (رمي) but the hamzah is elided from the (مضارع) and (أمر). Consequently, the paradigm of the (مضارع) will be as follows:

(يرَيِّ ، يَرَيَانِ ، يَرَوْنَ ، تَرَيِّ ، تَرَيَانِ ، يَرَيَنَ ، تَرَوْنَ ، تَرَيْنَ ، تَرَيَانِ ، تَرَيْنَ ، أَرَيِّ ، نَرَيِّ)

Note 3: The passive tense of (رأي) is (يرَيِّ) which is sometimes used in the meaning of thinking and most often is used on the occasion of surprise, e.g. - هلْ (أَرَيِّ) - Do you think?). For this purpose, (يَا تُرَيِّ) is also used.

(3) The paradigm of the (أمر حاضر) is as follows:

(رَ ، رَيَا ، رَوْ ، رَيِّ ، رَيَانِ)

Note 4: The perfect and the imperfect of (رأي) are used very

often. The verb (أُمْرٌ حاضرٌ) is hardly used. For this meaning, the verb (أُنْظِرُ) is used and in modern spoken Arabic, the verb (شُفُّ) is used.

(4) The (رَأِيٌ) (اسم الفاعل) which is similar to (رَأَيٌ) and the (مَرْئِيٌّ) (اسم المفعول) which is similar to (مَرْمِيٌّ).

(5) Among the categories of (ثَلَاثَيٌّ مُزِيدٌ فِيهِ) the hamzah is deleted only from (باب افعال):

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
إِرَاعَةٌ	مَرَأَءٌ	مُرَئٌ	أَرِ	بُرِيْ	أَرَى

Note 5: In the final three word-forms, the hamzah has been moved against the rule from the position of the (عين الكلمة) and brought in place of the (لام الكلمة). The (ي) has been made into the (عين الكلمة) thus resembling the verbs of (جوف) like (مُرِيدٌ ، مُفِيدٌ) etc.

Note 6: The hamzah is not deleted from the remaining categories of (أمر حاضر) (أُمْرٌ حَاضِرٌ) (ثُلَاثَىٰ مُزِيدٍ) (ثُلَاثَىٰ مُزِيدٍ فِيهِ). (فِيهِ).

(6) The hamzah is not deleted from the remaining categories of (ثُلَاثَىٰ مُزِيدٍ فِيهِ). The paradigms resemble those of (نَاقِصٌ) (نَاقِصٌ) (مَفَاعِلَةٌ) (مَفَاعِلَةٌ) (افْتِعَالٌ) (افْتِعَالٌ) are as follows:

المصدر	اسم المفعول	اسم الفاعل	الأمر	المضارع	الماضي
رِيَاءُ -	مُرَاءٌ	مُرَاءٌ	رَاءٌ	يُرَاءِيْ	رَاءِيْ
أَرْتَيَاءُ -	مُرْتَىٰ	مُرْتَىٰ	أَرْتَأٌ	يَرْتَأِيْ	أَرْتَأِيْ

4. The verbs (قويَ يَقُوَيْ) (قويَ يَقُوَيْ) (رويَ يَرْوَيْ) (رويَ يَرْوَيْ) (لَفِيفٌ مَقْرُونٌ) (لَفِيفٌ مَقْرُونٌ) (سُوَيَ يَسْوَيْ) (سُوَيَ يَسْوَيْ) (يَلْقَيْ) (يَلْقَيْ) (يَلْقَيْ) (يَلْقَيْ). Their paradigms will be like the paradigms of (نَاقِصٌ يَأْنِيْ) (نَاقِصٌ يَأْنِيْ) (يَلْقَيْ), e.g. (يَلْقَيْ). Since all these verbs are intransitive, instead of the (فَعِيلٌ) (فَعِيلٌ) (فَعِيلٌ) (فَعِيلٌ) (اسم الصَّفَة) (اسم الصَّفَة) (اسم الفاعل) (اسم الفاعل), the (فَعِيلٌ) (فَعِيلٌ) (فَعِيلٌ) (فَعِيلٌ) is used on the scale of (فَعِيلٌ) (فَعِيلٌ) (فَعِيلٌ) (فَعِيلٌ).

(سَوِيٌّ - رَوِيٌّ) (قَوِيٌّ - strong) and (حَيٌّ - satisfied), (حَيٌّ) – to be alive.

5. The verb (حَيَّ) was originally (حَيِّ) – to be alive. The imperfect is (يَحْيِي) and the (الصِّفَة) (صِفَة) is (حَيٌّ). The paradigms of the categories of (استفعال) and (تفعيل) of this verb are as follows:

المصدر	اسم المفعول	اسم العامل	الأمر	المضارع	الماضي
إِحْيَاء to endow with life	مُحَيٌّ	مُحَيٌّ	أَحْيِي	يُحْيِي	أَحْيَي
تَحْيَة to keep alive, to greet	مُحَيٌّ	مُحَيٌّ	حَيٌّ	يُحَيِّي	حَيَّ
إِسْتَحْيَاء to be ashamed, to allow one to live	مُسْتَحْيٌ	مُسْتَحْيٌ	إِسْتَحْيٌ	يَسْتَحْيِي	إِسْتَحْيَ

In the verb (استحْيى), the first (ي) can also be elided and pronounced as (استَحْيَى يَسْتَحْيِي اِسْتَحْ).

Vocabulary List No. 32

Word	Meaning
أَبْدِي (ي)	to expose
تَجَرَّع	to drink in sips
حَالَ (و)	to be an obstacle
ارْتَاحَ (و)	to find rest, to relax
رَوَيَ (ض)	to narrate
رَوِيَ (س)	to be satisfied
زَالَ (ن)	to be removed
سَهَّا (ن)	to forget, to be negligent
طَرَحَ (ف)	to throw
عَتَبَ (ض)	to reproach
لَقَيَ (ي)	(2) to give
ثَلَقَيَ (ي)	(4) to obtain
مَاتَ (ن)	to die
أَمَاتَ (ن)	(1) to grant death
وَلَيَ (ي)	to be near, adjacent

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ولَيْ (ي)	(2) to appoint as governor, to turn away
تَوَلَّ (ي)	to become a governor, to be a friend, to turn away
اِرْتَقاء	progress
أَسْبَاعُ ، أَسَابِيعُ	week
أُسْرَةٌ	family, tribe, household
الَّأَيْ ، آنَاءُ	part of the day, the whole day
جَهَةٌ	side, direction, cause
حَزِينٌ	sad
حِيثُ	when
حُنُونٌ	kind, compassionate
رَشَادٌ	straight
سَرِيرٌ	journey, speed
غُصَّةٌ ، غُصَصٌ	stuck morsel
غُنْيٌ	wealth
فُسُوقٌ سَبُّ شَتْمٌ	abuse, swearing
فُرَاسَةٌ	intuition

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فَقَاءُ ، أَقْفَيَةٌ	back, nape
قَطْ	never
كِتَابٌ رِسَالَةٌ مَكْتُوبٌ	letter
لَاسِيَّمَا	especially
كَانِكَ	as if you
مَنَامٌ	sleep
نَضْرَةٌ	freshness
وَقْدُودٌ	fuel
وَيْلٌ	calamity, punishment
مَاعُونٌ	household item, good deed

Exercise No. 34

(A) Translate the following sentences into English.

(1) قِ فَاكَ كَيْ لَأْيُضْرَبَ فَفَاكَ .

(2) اسْتَحِ منَ اللهِ .

(3) هَلَّا تَسْتَحِيُونَ يَا أَوْلَادُ ؟

(4) لَمْ لَأَتَقِيِ لِسَائِنَكَ مِنَ الْكِذْبِ وَالْفُسُوقِ ؟

(5) اتَّقِ اللَّهَ وَاتَّقِ الْمَعْصِيَةَ .

(6) كَانَ وَلَيْ هَارُونُ الرَّشِيدُ عَبْدًا حَبْشِيًّا عَلَيْ مِصْرَ .

(7) لَمْ أَرَ مِثْلَ هَذِهِ الْإِبْنَةِ قَطُّ .

(8) مَالِيْ أَرَأَكَ حَرَيْنَا .

(9) هَلْ رَأَيْتُمُونِي أَنِّي آتَ إِلَيْكُمْ ؟

(10) مَا تَرَى فِي هَذِهِ الْمَسْأَلَةِ أَيْهَا الْفَاضِلُ .

(11) أَرَى أَنَّ رَأْيَكُمْ صَحِيحٌ .

(12) أَرِنِي كِتَابَكَ .

(13) أَعْبُدُ اللَّهَ كَانَكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَكَ . (الحديث)

(14) اتَّقُوا فَرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَرَى بَعْرَ اللَّهِ . (الحديث)

(15) أَتَرُونَ هَذِهِ (الْمَرَأَةُ) طَارِحَةً وَلَدَهَا فِي الْبَارِ ؟ (الحديث)

(16) كَانَ فَرْعَوْنُ يَقْتُلُ أَبْنَاءَ بَنِي إِسْرَائِيلَ وَيَسْتَحْيِي بَنَاتَهُمْ .

(17) رَوَيْنَا هَذَا الْحَدِيثَ عَنِ ابْنِ عَبَّاسٍ رضي الله عنهم .

(18) هَذِهِ الْحَكَايَةُ مَرْوِيَّةٌ عَنِ الْأَصْمَعِيِّ .

(19) نَهْرُ النَّيلِ يُرُوِي مَزَارِعَ مِصْرَ .

(B) Translate the following poetry.

1) وَلَمْ أَرَ بَعْدَ الدِّينِ خَيْرًا مِنَ الْغِنَىٰ وَلَمْ أَرَ بَعْدَ الْكُفْرِ شَرًّا مِنَ الْفَقْرِ

2) قُلُوبُ الْأَصْفِيَاءِ لَهَا عُيُونٌ
تَرَى مَا لَا يَرَاهُ النَّاظِرُونَ

(C) Translate the following verses of the Qur'ān.

(1) يَا أَيُّهَا الَّذِينَ آمَنُوا قُوَا أَنفُسَكُمْ وَأَهْلِكُمْ نَارًا وَقُوْدُهَا النَّاسُ
وَالْحَجَارَةُ .

(2) فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَاهُمْ نَصْرَةً وَسُرُورًا .

(3) أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفَيْلِ .

(4) قَالَ يَا بُنْيَ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى .

(5) قَالَ رَبِّ أَرَنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي .

(6) فَوَيْلٌ لِلْمُصَلَّيْنَ . الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ . الَّذِينَ هُمْ
يُرَاوِونَ . وَيَمْنَعُونَ الْمَاعُونَ .

(7) إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحِيِّي وَيُمِيتُ قَالَ أَنَا أُحِيِّي
وَأَمِيتُ .

(8) وَإِذَا حَيَيْتُمْ بِتَحْيَةٍ فَحَيُوا بِأَحْسَنَ مِنْهَا أَوْ رُدُوها .

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(D) Translate the following sentences into Arabic.

- (1) Protect your face so that your back is not beaten.
- (2) Why are you not protecting your tongue from abuse?
- (3) O my sister, fear Allāh and refrain from sin.
- (4) We have not seen a flower like this.
- (5) Were you looking at us coming towards you?
- (6) O scholars, what is your opinion in this issue?
- (7) Our opinion is that it is not correct.
- (8) Worship Allāh as if you are seeing Him because if you cannot see Him, He is undoubtedly seeing you.
- (9) The people of īmān see with the light of Allāh. Therefore fear their intuition.
- (10) Show me your books.
- (11) The khalifah of the Muslims appointed me as governor of Baghdaād.
- (12) The people of īmān should save themselves and their children from the fire.
- (13) O girls, have shame for Allāh and fear Him alone.

(E) Translate the following letter into English.

كِتَابٌ مِّنْ وَالَّدِ إِلَيْ وَلَدِهِ

وَلَدِيْ الْعَزِيزَ

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

مَا لَكَ يَا بُنْيَ مَضَيَّتْ شَهْرَيْنِ وَلَمْ تَكْتُبْ لَنَا سَطْرَيْنِ . حَتَّى نَقْفَ عَلَيْ
أَحْوَالِكَ وَسَيْرِكِ فِي الْعِلْمِ . أَمْ كُضْ حَالَ بَيْنَكَ وَبَيْنَ إِرْسَالِ الْمَكْتُوبِ ؟ أَمْ
عَدَمْ نَجَاحِكِ فِي الْإِمْتَحَانِ دَعَاكَ إِلَيْ هَذَا السُّكُوتِ الْمَعْتُوبِ ؟

كَيْفَ تُبْدِيْ عَلَيْ الْقِرْطَاسِ حَالَ قُلُوبِنَا لَا سِيمَ حَالَ أُمُّكَ الْحَنُونَةِ يَا لَيْتَ
كُنْتَ تَدْرِيْ كَيْفَ تَتَجَرَّعُ أُمُّكَ غُصَصَ الْهُمُومِ وَالْأَفْكَارِ آنَاءَ اللَّيْلِ
وَأَطْرَافَ النَّهَارِ .

أَلَمْ تَرِيْ رُفَقَائِكَ السَّعَدَاءِ كَيْفَ يَكْتُبُونَ كُلَّ أُسْبُوعٍ مَكْتُوبًا إِلَيْ أُسْرَتِهِمْ
فَتَرْتَحُ صُدُورُهُمْ وَيُسْرُ قُلُوبُهُمْ . وَنَحْنَ مِنْ جِهَتِكَ مُبْتَلُونَ فِي الْهُمُومِ
وَالْأَحْزَانِ لَا يَهْنَأُ لَنَا طَعَامٌ وَلَا رُقادٌ .

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اَرْحَمْنَا يَا بُنَيَّ وَأَفْدَنَا عَمَّا أَنْتَ عَلَيْهِ لِتَطْمَئِنَ قُلُوبُنَا وَتَزُولَ عَنَّا الْأَفْكَارُ .
نَدْعُوكَ لَكَ دَائِمًا أَنْ يَحْفَظَكَ اللَّهُ مَعَ الْعَافِيَةِ وَالْهَنَاءِ وَيَرْزُقَكَ عِلْمًا يَهْدِيْكَ
إِلَيْيَ سَبِيلِ الرَّشَادِ وَالْإِرْتِقاءِ .

وَالسَّلَامُ

وَالدُّكَّ

خَالد

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Lesson 35**The Remaining Trilateral Categories**

(بقية أبواب الثلاثي المزید فيه)

1. Ten categories of (ثلاثي مزید فيه) were mentioned in Volume One. Those are the categories which are most frequently used. They are also the ones used in the Qur'ān.

The remaining two categories, that is, category 11 and 12 of (ثلاثي مزید فيه) are mentioned hereunder.

(11) افعوْلَ : اخْشَوْشَنْ (to be hard)

(12) افعوْلَ : اجْلَوَذْ (to run fast)

المصدر	اسم الفاعل	الأمر	المضارع	الماضي
اخْشِيْشَانْ	مُخْشَوْشَنْ	اخْشَوْشَنْ	يَخْشَوْشَنْ	اخْشَوْشَنْ
اجْلَوَذْ	مُجْلَوَذْ	اجْلَوَذْ	يَجْلَوَذْ	اجْلَوَذْ

Note 1: Both these categories are intransitive. Therefore the (اسم المفعول) was not mentioned. An intensive meaning is found in both these categories.

2. The books of Arabic Morphology mention other categories as well. Most of them are on the scale of (فَعْل) which is the scale of (رباعي مجرد). There are a few which fall on the scales of (تَفْعَلَلَ افْعَنَلَ افْعَلَلَ) which are the scales of (رباعي مزيد فيه). The only difference is that they have three root letters. All these categories are seldom used. It was therefore not necessary to mention them in this beginner's book.

Vocabulary List No. 33

Word	Meaning
اَحْدَوْدَبَ	to be hunch-backed
اَخْلُوَلَقَ	to be old (clothing)
اَجْلُوْلِي	to move from village to village
اَخْرَوَطَ	to sharpen a stick
اَعْلَوَطَ	to hold the camel's neck and mount it
اَمْلَوْلَحَ	to be salty (water)
سَبَقَ (ض)	to advance

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كَادَ يَكَادُ	to be near
أَرِيْكَةُ ، أَرِئَكُ	embellished chair
حَوَادُ ، حِيَادُ	swift horse, generous
زِيٌّ	attire, fashion
ظَهَارُ ، أَظْهَارُ	back
غُرْفَةُ ، غَرَافُ	sip of water
غُرْفَةُ ، غَرَفُ	room
فَاحِرَةٌ	outstanding, excellent

Exercise No. 35

(A) Translate the following sentences into English.

(1) اَحْدَوْدَبَ الرَّجُلُ وَ اَخْشَوْشَنَ ظَهُورُهُ .

(2) اَخْلَوْلَقَتْ ثَيَابُ الْعَبْدِ .

(3) اَعْلَوَّطَنَا النَّاقَةَ فَاجْلَوَّذَنَا وَ كَادَتْ تَسْبِقُ الْأَفْرَاسَ .

(4) اِخْرُوْطُ اَيْهَا النَّحَّارُ ذَاكَ الْخَسَبَ وَ اَصْنَعْ مِنْهُ اَرِيْكَةً فَاحِرَةً .

(5) اَمْلَوَّحَ مَاءُ النَّهَرِ حَتَّى لَا يَقْدِرَ اَحَدٌ اَنْ يَشْرَبَ مِنْهُ غُرْفَةً وَاحِدَةً .

(6) قَدْ تَجْلَوَذُ النَّاقَةُ حَتَّى تَسْبِقَ الْجِيَادَ .

(7) اجْلَوْلَيْنَا بِلَادًا وَقُرْيَ كَثِيرَةً لِنَلْتَقِيَ عِبَادَ اللَّهِ الْمُخْلَصِينَ فِيْ خَدْمَةِ الْإِسْلَامِ وَالْمُسْلِمِينَ لَكُنْ مَا وَجَدْنَا غَيْرَ رَجُلٍ وَهُوَ فِيْ زِيَّ الْأَغْنِيَاءِ فَالْفَيْنَاهُ مُخْلِصًا غَيْرَ مُرَاءٍ حَرِيصًا عَلَيِّ إِحْيَاءِ عَظِيمَةِ الْمُسْلِمِينَ .

(B) Translate the following letter into English.

كِتَابٌ مِنْ تَلْمِيذٍ إِلَيْ أَبِيهِ

إِلَيْ حَضْرَةِ الْوَالِدِ الْمُكَرَّمِ

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

وَصَلَّنِيْ يَا أَبِيِّ الْعَطُوفَ كَتَابُكَ الْعَزِيزُ بِالْأَمْسِ فَعَلِمْتُ مِنْ عُنَوانِ الْغَلَافِ مَصْدِرُهُ الشَّرِيفُ . فَقَبْلَتُهُ إِكْرَامًا ثُمَّ فَضَّضَتُهُ مُشْتَاقًا إِلَيْ أَخْبَارِكُمُ السَّارَّةِ وَإِذَا هُوَ يَرْمِنِيْ بِسَهَامِ الْعِتَابِ وَيَنْبَهُنِيْ عَلَيِّ الْقَلْقِ وَالْأَلَمِ مَا لَحَقَكُمْ وَلَا سِيَّمَا لَأَمِيِّ الْحَنُونَةِ . فَمَا تَمَّمْتُ قِرَاءَتَهُ حَتَّى أَمْطَرَتْ عَيْنَايَ دُمُوعَ النَّدَمِ وَأَخَذْتُ أَلْوَمَ نَفْسِيْ فَالْعَفْوُ الْعَفْوُ يَا أَبَتِ فَيَانَ لِيْ عُذْرًا وَالْعُذْرُ عِنْدَ كِرَامِ

النَّاسِ مَقْبُولٌ .

وَهُوَ أَيْ مَا أَحَبَّتُ أَنْ أَكَدِّرَ خَاطِرَكُمْ بِإِطْلَاعِكُمْ عَلَيْ مَا لَا يَسْرُكُمْ
وَذَلِكَ أَيْ لَمْ أَكُنْ نَاجِحًا فِي الْإِمْتِحَانِ الشَّهْرِ الْمَاضِيِّ وَسَبَبُهُ أَيْ رَجَعْتُ
إِلَيَّ الْمَدْرَسَةِ مُتَأَخِّرًا بَعْدَ عُطْلَةِ رَمَضَانَ لِكَوْنِي مَرِيضًا فَرُفَقَائِيْ سَبَقُونِيْ
وَخَلَقُونِيْ أَذْرَفُ مِنَ النَّدَمِ دَمْعَاتٍ لَكِنْ لَا يَرُدُ الدَّمْعُ مَا قَدْ فَاتَ . فَنَفَرَّغْتُ
عَنْ جَمِيعِ الْأُمُورِ لِتَلَاقِيْ مَا فَاتَنِيْ . وَعَزَّمْتُ أَنْ أَكُونَ فِي الْإِمْتِحَانِ الْأَتَيِّ
مِنَ النَّاجِحِينَ الْأَوَّلِيَّنَ . أَرْجُو مِنَ اللَّهِ أَنْ أُبَشِّرَكُمْ فِي الْقَرِيبِ بِمَا يَسِّرُكُمْ
وَأَسْأَلُكَ وَأَمِّيْ الْمُكَرَّمَةَ أَنْ تَشْمَلَنِي بِدُعَائِكُمْ . أَطَالَ اللَّهُ بَقَاءَ كُمَا لَابِنِكُمَا
الْمُطِيعِ .

محمد رفيع

Test No. 15

(1) What is another name for (ناقص)?

(2) What happens to the (لام الكلمة) of a (فعل ناقص) in (حالة) (الجزم)?

(3) Which word-forms resemble one another in the paradigms of the imperfect active and passive of (ناقص)?

(4) On what scale does the (مصدر) of (باب فعل) come when it is (ناقص)?

(5) What change occurs in the (مصدر) of (باب تَقْعِيل) and (باب تَفَاعِل) when they are (ناقص)?

(6) How is the (مصدر) of (باب أَفْعَل) and (باب اسْتَفْعَل) when they are (أَحْوَف)?

(7) Define (لفيف).

(8) In which type of (لفيف) do more changes occur?

(9) What are the word-forms and original forms of the following words:
دعونَ ، رَضُوا ، يَدْعُونَ ، تَدْعُونَ ، تُرْضَيْنَ ، اِرْمِيْ ، اِرْمِيْ ،

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لَقُوا ، مَدْعَى ، مِدْعَاء ، مَرَامٌ ، الْمُرَامِيُّ ، أَدْعَى ، الْقَيِّ ، قِ ، قُوا ،
قِينَ ، اتَّقُوا ، الْمَوْلَى ، دَاعُونَ ، أَرِ ، أَرِيُّ ، يَرَوْنَ ، حَيُوا ، أَسْتَحِيُّ ،
اسْتَحِيُّ ، يَحْيَى ، تَحِيَّة .

(10) How many categories of (ثلاثي مزيد فيه) have you learnt in total? Which ones are used frequently and which ones are seldom used?

Lesson 36

The Special Meanings of Each Verb Category

٢- خصيات الأبواب

1. When (مُزِيد) a verb is transferred to the categories of (فِيَه), certain specific meanings are created. These meanings are termed (خَاصِيَاتُ الْأَبْوَاب).
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2. The categories of (مُزِيد) also have specific meanings but little attention is paid to them. However, it must be remembered that (بَابُ سَعَيْ) has the meaning of temporary effects and factors affecting the self, e.g. (فَرِحَ) – to become happy, (بَابُ حَزَنٍ) – (وَجَلَ) – to grieve, (بَابُ خَوْفٍ) – to fear. Secondly, this is mostly intransitive as is apparent from the above examples.

The verbs of (بَابِ كَرْمٍ) contain the meaning of permanent characteristics and they are always intransitive., e.g. (حَسْنَ) – to be handsome, (شَجَحَ) – to be brave and (جُنْبَ) – to be a coward.

The verbs of **عين** (عِينٌ) ¹⁴ (حُرْفٌ حَلْقِيٌّ) (بَابٌ فَتْحٌ) contain a **لام الكلمة** (لَامُ الْكَلْمَةِ) or **لام الكلمة** (لَامُ الْكَلْمَةِ). There are only a few exceptions.

Only two verbs of **صحيح** (صَحِيحٌ) are used in the category of **حسب** (حَسِبَ). They are **نعم** (نَعِمَ) - to be fresh).

Some verbs of **مثال واوي** (مَثَلٌ وَاوِيٌّ) have been used in this category, e.g. **ورث** (وَرِثَ) - to swell), **ورم** (وَرِمَ) - to inherit).

3. The specific meanings of the categories of **ثلاثي مزيد فيه** (ثَلَاثَيٌّ مَزِيدٌ فِيهِ) are mentioned hereunder.

Note 1: The word **مأخذ** (مَأْخَذٌ) is used frequently in this section. It refers to a word that is not the **مصدر** (verbal noun) and a verb is derived from it, e.g. **أَعْرَقَ** (أَعْرَقَ - He reached Iraq) is made from the word **伊拉克** (عِرَاقٌ - Iraq). Therefore the word **伊拉克** (عِرَاقٌ) is the **مأخذ** (مَأْخَذٌ) of **أَعْرَقَ** (أَعْرَقَ).

¹⁴ See Lesson 29 Note 3.

The Special Meanings of (بَابِ إِفْعَالٍ)

(1) **تَعْدِيَةٌ** – to make an intransitive verb transitive, e.g.

(أَذْهَبَ) - He went) – (أَذْهَبَ (He took).

(2) **أَصْبَحَ** – the doer enters the (مَأْخَذٌ) or reaches it, e.g. (أَصْبَحَ (

(زَيْدٌ) – Zaid came in the morning. The (مَأْخَذٌ) is (صَبَحَ).

(أَعْرَقَ خَالِدٌ) – (خَالِدٌ) reached Iraq. The (مَأْخَذٌ) is (عَرَاقٌ).

(3) **وِجْدَانٌ** – to find something to be described with the

(مَأْخَذٌ), e.g. (أَعْظَمْتُهُ) – I found him to be a person of honour.

The (مَأْخَذٌ) is (عَظِيمٌ).

(4) **صَيْرُورَةٌ** – to become the possessor of the (مَأْخَذٌ), e.g.

(أَنْمَرَ الشَّجَرُ – The tree bore fruit. The (مَأْخَذٌ) is (ثَمَرٌ).

(5) **نَسْبَةٌ** - making a relationship of something to the

(مَأْخَذٌ), e.g. (أَكْفَرْتُهُ) – I made a relationship of disbelief to him.

(6) (ابتداء) – the verb is used for another meaning other than the one used in its root form (مجرد), e.g.
(أشْفَقَ زَيْدٌ) – Zaid feared.

The root form (شَفَقَ) means to be compassionate.

The Special Meanings of (باب تفعيل)

(1) (تعدية) – Example: (فَرَحَ) – to be happy; (فَرَحَ) – to make someone happy.

(2) (بلوغ) – Example: (عَمَقَ الْمَاءُ) – (بلغ) – The water reached the depths.

(3) (صيورة) – Example: (نَوَرَ الشَّجَرُ) – (نور) is (ماخذ) – (نور) – The tree blossomed.

The (نور) is (ماخذ) – blossom).

(4) (نسبة) – Example: (فَسَعَتْهُ) – (فَسَعَتْهُ) – I made a relationship of transgression to him.

(5) (ابتداء) – Example: (كَلَمْتُهُ) – I spoke to him.

The (كلم) of the verb which is (مجرد), means to injure.

(6) (تَحْوِيلٌ) – to make something into the (مَأْخُذ) or similar to the (مَأْخُذ), e.g. (نَصَّرَ زَيْدَ يَهُودِيًّا) – Zaid converted a Jew to Christianity. The (مَأْخُذ) is (مَأْخُذٌ) - Christian).

(7) (تَكْثِيرٌ) – to indicate a large amount, e.g.

(قطعٌ) – He cut it into (many) pieces.

(8) (قصْرٌ) – to abbreviate a sentence e.g.

(كَبَرٌ) - to say 'Allāhu Akbar'.

(سَبَحٌ) - to say 'Subhānallāh'.

باب مفاجلة (Bab Mafajala)

(1) (مُشَارِكَةٌ) – the participation of two people in an act, e.g.

(فَاتَّلَ زَيْدٌ عَمْرًا) – Zaid and Amr fought.

(2) (مُوَافَقَةُ مُجَرَّدٍ) – to have the same meaning as the (مُجَرَّد) form

of the verb, e.g. (سَافَرَ حَامِدٌ) – Hāmid travelled.

It has the same meaning as (سَفَرٌ).

باب (موافقه) باب (إفعال) (3) – to have the same meaning as (باب (باعده و أبعده), e.g. (إفعال) – I distanced him.

باب (موافقه) باب (تفعيل) (4) – to have the same meaning as (باب (ضاعف و ضعف), e.g. (تفعيل) – to double something.

The Special Meanings of (باب تفاعل)

(1) (تضارب مشاركة) – e.g. (تضارب خالد و عابد) – Khālid and Abid fought each other.

(2) (تخييل) – to simulate a state or status or representing oneself to have it, e.g. (تَمَارِضَ يُوسُفُ) – Yūsuf pretended to be sick.

¹⁵ The meaning of (مُشاركة) is found in (باب مفاعة) and (باب مفاعة). However, the difference between the two is that in (باب مفاعة), one is mentioned as the doer (فاعل) while the other is mentioned as the object (مفعول) while in (باب تفاعل), both are mentioned as doers (فاعل).

(3) (مُطَاوِعَةُ فَاعِلٍ) – to mention a verb after the verb (فَاعِلٍ) to indicate the acceptance of the effect of the first verb, e.g. (نَأَوْتُهُ فَتَنَوَّلَ) – I gave it to him and he took it.

(4) (إِبْتِدَاءُ تَبَارَكٍ) – Example: (تَبَارَكَ) – Allāh ﷺ is most blessed. The root is (بَرَكَ) which means 'the camel sat'.

The Special Meanings of (باب تفعُّل)

(1) (تَكْلُفُ) – to simulate having a certain quality or status, e.g. (تَشَجَّعَ) – Maḥmūd feigned bravery.

(2) (تَجْنِبُ) – to refrain from the (مَأْخُذ), e.g. (تَأْثِيمَ عَلَيْيُ) – Alī refrained from sin.

(3) (إِتْخَادُ) – to make something into the (مَأْخُذ), e.g. (تَبَنَّيْتُ أَحْمَدَ) – I made Ahmad my son. The (مَأْخُذ) is (ابنُ) (son).

(4) (تَحْوُلُ) – to become the (مَأْخُذ) or similar to the

(تَنَصَّرَ يَهُودِيًّا) (مَأْخَذٌ), e.g. – A Jew became a Christian.

(صَيْرُورَةٌ) (تَمَوَّلَ) – Example: (مَالٌ) – He became wealthy. The (مَالٌ) (مَأْخَذٌ) is.

(تَكَلَّمَ) (كَلَمٌ) – Example: (إِبْتَدَاءٌ) – He spoke. (إِبْتَدَاءٌ) – to injure.

The Special Meanings of (باب انفعال)

(لُزُومٌ) – to be intransitive, e.g. (كَسَرَ) – to break something. (انْكَسَرَ) – It broke.

(كَسَرَتُهُ فَانْكَسَرَ) – Example: (مُطَاوَعَةٌ فَعَلَ) – I broke it, so it broke.

(قطَعَتُهُ فَانْقَطَعَ) – Example: (مُطَاوَعَةٌ مُجَرَّدٌ) – I cut it, so it was cut.

(أَنْطَلَقَ) – Example: (طلَقَ) – (إِبْتَدَاءٌ) – He went away. (طلَقَ) – to be divorced, or to be cheerful.

باب افعال (The Special Meanings of افعال)

(1) (اتّخاذ) – Example: (اجتَحَرَ الْفَأْرُ) – The mouse made a hole.

(2) (مُطَاوِعَةً فَعَلَ) – Example: (حَمَّلْتُهُ فَاحْتَمَلَ) – I loaded on it so it became loaded.

باب افعال (The Special Meanings of افعال) and (باب افعال)

(1) (لُوْمٌ) Both these categories are always intransitive.

(2) (لُونٌ) – They provide the meaning of colours, e.g.

(إِحْمَرَ) – It became very red.

(3) (عَيْبٌ) – They provide the meaning of defects, e.g.

(إِحْوَالٌ) – He became one-eyed.

باب استفعال (The Special Meanings of استفعال)

(1) (اتّخَادُ) – Example: (اسْتَوْطَنْتُ الْهِنْدَ) – I made India my homeland.

(2) (طَلَبُ) – To seek the (مَأْخُذ), e.g. (أَسْتَغْفِرُ اللَّهَ) – I seek forgiveness from Allāh.

(3) (قَصْرُ) – to abbreviate a phrase, e.g.

(إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) – (اسْتَرْجَعَ).

(4) (حَسْبَانُ) – to think of something as being described by the (مَأْخُذ), e.g. (إِسْتَحْسَنْتُهُ) – I thought him to be good.

باب افعیال (The Special Meanings of)

(1) (لُزُومُ) – Example: (اخْشَوْشَنَ) – It became very hard.

(2) (مُبَالَغَةُ) – Example: (اخْشَوْشَنَ) – It became very hard.

The Special Meanings of (أَفْعَوْا)

(1) (نُوْمٌ)

(2) (مُبَالَّغَةٌ)

(3) (ابْتِدَاءٌ) – An example of all three: (إِجْلَوَذٌ) – He ran very fast.

The Categories of (رِباعيٌّ مُجَرَّدٌ وَمُزِيدٌ فِيهِ)

(1) (قَصْرٌ) – Example: (حَمْدَلٌ) - He recited 'Alhamdulillāh'.

(2) (بَسْمَلٌ) – He recited 'Bismillāh...'.
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(2) (إِلْبَاسٌ) – To make someone wear the (مَأْخُذٌ), e.g. (بَرَقَعَتُهُ) – I made him don a burqa'.

(3) (اتَّخَادٌ) – Example: (قَنْطَرَ) – to make a bridge. The (مَأْخُذٌ) is (قَنْطَرَةٌ) - bridge).

The Special Meanings of (باب تَفَعْلُل)

(1) (تَحُوُّل) – Example: (تَزَنَّدَقَ) – to become an atheist. The (مُأْخِذ) is (زِنْدِيقٌ) – atheist.

(2) (مُطَاوَعَةُ فَعْلَل) – Example: (دَحَرَحْتُ الْكُرَّةَ فَتَدَحَّرَ) – I rolled the ball so it began rolling.

(3) (تَلْبِيسٌ) – to wear the (زَيْنَبُ), e.g. (مُأْخِذ) Zaynab donned the burqa'.

The Special Meanings of (باب افعال)

(1) (اِشْرَأَبٌ) – Example: (اِبْتِدَاء) – He became very alert.

(2) (مُبَالَغَةٌ) – Example: (رَأَيْتُ حَارِيَةً تَشْرِابُ كَالظَّبِيِّ) – I saw a girl becoming very alert like a deer.

The Special Meanings of (باب افعنال)

(1) مُبَالَغَةً – (اَحْرَجَمْ) – Example: to gather a lot.

(2) اِبْتِدَاءً – (اَغْرَقَطَ الرَّجُلُ) – The man became dejected.

Vocabulary List No. 34

Word	Meaning
إِنْ	if, not
الْأَبُو يَسُوعِيُّ	priest
أَسْفُ	regret
اِخْتَانَ (وَ)	(7) to betray
اسْتَغَاثَ (وَ)	(10) to cry out for help
أَكْلُ	food
اِنْتَشَرَ	to spread
تِجَارَةً	business
تَدَّينَ	to adopt a religion

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ثَلَاثٌ وَّ ثَلَاثُونَ	33
سُوءٌ	evil
شُرْبٌ	drink
شَرْقِيٌّ	easterner
صَنَاعَةٌ	skill, craft
صَنَمٌ ، أَصْنَامٌ	idol
عَابِدٌ ، عَبَدَةٌ	worshipper
عَلَيْكَ	it is necessary for you
فُطْرَةٌ	nature, natural religion, Islam
مَجَسٌ	to make s.o. a Magian
مُسْتَشْرِقٌ	Orientalist
مَنَامٌ	sleep
مَنْسُوخٌ	rejected, abrogated
مَوْلُودٌ	child
نَائِبٌ ، نَوَّايبٌ	calamity
نَصْبٌ ، أَنْصَابٌ	statue, idol
هَوَّدٌ	(2) to make s.o. a Jew

هندیٰ ، ہندو

Indian, Hindu

Exercise No. 36

Translate the following sentences into English.

(1) فَلَمَّا رَأَيْنَهُ أَكْبَرَنَهُ وَقَطَعْنَ أَيْدِيهِنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا
إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ .

(2) لَمَّا أَصْبَحَتْ عَلَيْهِمُ الْمَصَابِرُ وَأَمْسَتْ عَلَيْهِمُ النَّوَائِبُ قَامُوا
يَسْتَغْيِثُونَ اللَّهَ وَحْدَهُ وَأَعْرَضُوا عَنْ أَصْنَامِهِمْ وَأَنْصَابِهِمْ .

(3) كُلُّ مَوْلُودٍ يُولَدُ عَلَيِ الْفِطْرَةِ فَأَبْوَاهُ يَهُودَانِهُ أَوْ يُنَصَّرَانِهُ أَوْ
يُمَحْجِسَانِهُ .

(4) الْأَبَاءُ الْيَسُوعِيُونَ اتَّشَرُوا فِي الْبِلَادِ وَتَصَرُّوا كَثِيرًا مِنَ الْهُنْدُودِ
وَعَبَدَةِ الْأَصْنَامِ وَالْأَسْفَرُ عَلَيَ بَعْضِ الْمُسْلِمِينَ الَّذِينَ تَنَصَّرُوا
لِاتِّبَاعِ الشَّهَوَاتِ وَهُمْ يَعْلَمُونَ أَنَّ النَّصْرَانِيَّةَ دِينٌ مَنْسُوخٌ لَا
يَقْدِرُ الْيَسُوعِيُونَ بِأَنفُسِهِمْ أَنْ يَتَدَبَّرُوا بِهَا .

(5) سَبَّحُوا بَعْدَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ مَرَّةً وَحَمَدُوا ثَلَاثًا وَثَلَاثِينَ
وَكَبَرُوا أَرْبَعًا وَثَلَاثِينَ وَهَكَذَا عِنْدَ الْمَنَامِ .

(6) لَا تَكْفُرُوا وَلَا تُنْفِسُقُوا أَحَدًا بِالظَّنِّ السُّوءِ .

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(7) تَمَوَّلَ أَهْلُ أَمْرِيْكَا وَأُرْبَى وَالْيَابَانَ بِالْتِجَارَةِ وَالصُّنَاعَةِ .

(8) إِذَا سَمِعْتُمْ مَوْتَ أَحَدٍ أَوْ أَصَابَكُمْ مِنْ مُصِبَّةٍ فَاسْتَرْجِعُوهُ .

(9) وَجَدْنَا كَثِيرًا مِنَ الْمُسْتَشْرِقِينَ وَالْمُسْلِمِينَ خُصُوصًا .

(10) عَلَيْكَ بِالْبَسْمَةِ قَبْلَ الْأَكْلِ وَالشُّرْبِ وَالْحَمْدَلَةِ بَعْدَهُمَا .

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Lesson 37

(الْأَفْعَالُ التَّامَةُ وَالنَّاقِصَةُ)

1. The (الأفعال التامة) are verbs that constitute a complete statement by merely having a (فاعل) if they are intransitive¹⁶ (لازم) and if they are transitive (المتعدّي), they have a (فاعل) and a (مفعول), e.g. - جَاءَ زَيْدٌ (Zaid came) - ضَرَبَ زَيْدٌ فَرَسًا (Zaid hit a horse).

Verbs generally fall into this category.

2. The (أفعال ناقصة) are intransitive but are incomplete with a (فاعل) only. They require some description for the (فاعل) in order to become a complete statement, e.g. if you say (صارَ زَيْدٌ - Zaid became), it is an incomplete statement. You have to say what he became. When it is said, (صارَ زَيْدٌ غَنِيًّا) (Zaid became wealthy), the sentence becomes complete.

Note 1: The (فعل ناقص) mentioned in the previous lessons,

¹⁶ See Lesson 17.1.

are deficient (ناقص) as far as the word is concerned, that is, there is a حرف العلة (al-lam) at the end of the word (معتل). The (أفعال ناقصة) mentioned here are deficient with regard to the meaning.

3. The فاعل (fa'ul) of a فعل (fa'ul) is called its اسم (ism) and the adjective is called its خبر (habr).

4. The اسم (ism) of a فعل (fa'ul) is in the nominative case (حالة النصب), while the خبر (habr) is in the accusative case (الرفع), e.g. (كَانَ خَالِدٌ شُجَاعًا) – Khālid was brave.

5. It can also be said that the أفعال ناقصة (af'āl nāqṣah) enter a جملة اسمية (ismīyah). The subject (مبتدأ) remains as normally in حالة الرفع (hāl al-rif'ah) while the خبر (habr) changes to حالة النصب (hāl al-nisbah).

6. The أفعال ناقصة (af'āl nāqṣah) are also referred to as نواسخ جملة (nawāsiḥ jumla) factors that cause a change) because they cause a change in the اعراب (a'rab) of the sentence.

7. At this point, remember that the particle (إن) ⁽¹⁷⁾ and its sisters (أَنْ كَانَ لَكِنْ لَيْتَ) (أَخْوَاتٍ) are also (نُواَسِخَ جَمْلَة). However, their effect on the words is exactly the opposite of the (أَفْعَالَ نَاقِصَةَ), that is, (إن) renders (مُبْتَدَأ) (رُفع) to the (مُبْتَدَأ) and (نَصْبٍ) to the (خَبِيرٍ). Observe the undermentioned examples and understand the difference between each one thoroughly.

When إن is prefixed	When كَانَ is prefixed	جملة اسمية
إن الرجل حاضرٌ	كَانَ الرَّجُلُ حَاضِرًا	الرَّجُلُ حَاضِرٌ
إن الرجال حاضرٌانِ	كَانَ الرَّجُلَانِ حَاضِرَيْنِ	الرَّجُلَانِ حَاضِرَانِ
إن الرجال حاضرونَ	كَانَ الرَّجَالُ حَاضِرُوْنَ	الرَّجَالُ حَاضِرُوْنَ
إن الأمهات حاضراتٌ	كَانَتِ الْأُمَّهَاتُ حَاضِرَاتٍ	الْأُمَّهَاتُ حَاضِرَاتٍ

¹⁷ This particle was discussed briefly in Volume 2 Lesson 25. It will be discussed in detail in Volume 4.

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8. The (أفعال ناقصة) are as follows:

أفعال ناقصة	Meaning
كَانَ	was, were, is
صَارَ	became
أَصْبَحَ	happened in the morning, became
أَمْسَى	happened in the evening, happened
أَضْحَى	happened at mid morning, happened
ظَلَّ	happened in the day, happened
بَاتَ	happened at night, happened
دَامَ	continuously, remained
مَا زَالَ	continuously, remained
مَا بَرَحَ	continuously
مَا فَتَىَ (مَا فَتَأَ)	continuously
مَا انْفَكَ	continuously
مَا دَامَ	as long as

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لَيْسَ	no, not
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Note 2: All the above-mentioned word-forms are of the perfect tense (الماضي). It was therefore more appropriate to write down the meaning of the past tense instead of the noun. The word (لَيْسَ) is also a verb of the past tense but it is mostly used for the present tense, e.g. – (لَيْسَ الْوَلَدُ كَاذِبًا) – The boy is not a liar.

9. Besides (مَا دَامَ) and (لَيْسَ), the imperfect (مضارع) of all the remaining verbs is also used. The (أُمْر) and (نَهْي) of the first eight verbs are also used.

10. The paradigm of (لَيْسَ) is as follows:

لَيْسَ ، لَيْسَا ، لَيْسُوا ، لَيْسَتْ ، لَيْسَتَا ، لَسْنَ ، لَسْنَتْ ، لَسْنَتَا ، لَسْتُمْ ، لَسْتُمَا ، لَسْنَمَا ، لَسْنَنَا

11. All the verbs of (دَامَ) are used. However only the perfect tense of (مَا دَامَ) is used. The (مضارع) is used very seldom.

12. The paradigms of (كَانَ يَكُونُ) are like those of (فَالَّيْقُولُ) which you have studied in Volume Two. The paradigms of (بَاعَ يَبِيعُ) and (صَارَ يَصِيرُ) are like those of (بَاتَ يَبِيتُ); those of (أَمْسَى يُمْسِي) are like those of (أَكْرَمَ). The paradigms of (أَصْبَحَ يُصْبِحُ) and (أَلْقَى يُلْقِي) are like those of (أَضْحَى يُضْحِي) and (ظَلَّ). Those of (زَالَ يَزَالُ), (فَارَ يَفْرُ) and (دَامَ) are like (يَظَلِّ). Those of (سَمِعَ) and (فَتَىَ يَفْتَنُ) are like (بَرَحَ يَبْرَحُ). Those of (خَافَ يَخَافُ) and (أَنْشَقَ يَنْفَكُ) are like (يَظَلِّ).

13. Some important points regarding the above-mentioned (أفعال ناقصة) are mentioned hereunder:

- a) The verb (كَانَ) indicates that a noun is described by a quality in the past tense, e.g. (كَانَ زَيْدٌ عَالِمًا) – Zaid was learned, that is, Zaid was described with the quality of knowledge in the past tense.

Note 3: However there is no stipulation of the past tense or any tense with the word Allāh, e.g. (كَانَ اللَّهُ عَلِيًّا) – Allāh has tremendous knowledge. In such an instance, the word (كَانَ) is used merely to beautify the speech or for emphasis.

b) The verb (صَارَ) indicates change from one condition to another, e.g. – (صَارَ الطِّينُ خَزَفًا) – The mud became pottery, that is, the mud was changed into pottery. (صَارَ رَشِيدٌ عَالِمًا) – Rashīd became learned, that is, the quality of ignorance of Rashīd was changed to one of knowledge.

c) From verb no. 3 to no. 7, sometimes the times the verbs indicate are taken into consideration, namely morning, evening, after sunrise, day or night, e.g. (أَصْبَحَ حَامِدٌ غَنِيًّا) Hāmid became wealthy in the morning. (أَمْسَى خَالِدٌ) (أَصْبَحَ حَزِينًا) Khālid became sad in the evening. Sometimes they impart the meaning of 'becoming' like (صَارَ), e.g. (أَصْبَحَ زَيْدٌ غَنِيًّا) – Zaid became wealthy. In the same way, the verbs (أَضْحَى ، ظَلَّ) and (بَاتَ) impart the same meaning.

d) The verb (دَامَ) is most often used on the occasion of a supplication (دعاء), e.g. (دَامَ عَدُوكَ مَخْذُولًا) – May your enemy always be disgraced.

e) Verbs no. 9 to 12 are used to indicate the continuity of their predicates, e.g. – (مَا زَالَ زَاهِدٌ ذَكِيًّا) – Zāhid always

remained sharp-witted. The particle (ما) in these four verbs is (ما نافية) – the particle for negation, because there is a negation of not remaining. Hence the (ما نافية) creates negation upon a negation, thereby imparting the meaning of continually remaining. The verb (زال) means to terminate, that is, not to remain. Thus, the meaning of (ما زال) will be, 'not to terminate', that is, 'to remain'. The same applies to (ما برح) etc.

f) The particle (ما دام) in (ما دام) is (ظرفية) meaning 'as long as'. Therefore, there is always a necessity for a sentence before or after (ما دام), e.g. (قام التلاميذ ما دام الأستاذ قائما) – The students stood as long as the teacher stood.

Note 4: This meaning (as long as) can be created by merely prefixing the particle (ما) before a verb, e.g.

(ما قام الأستاذ قام التلاميذ) or (قام التلاميذ ما قام الأستاذ)

As long as the teacher stood, the students stood.

g) The verb (ليُسَ الْوَلَدُ عَالِمًا) is used for negation, e.g.
– The boy is not learned.

Note 5: The particle (بـ) is normally prefixed before the (لـيـسـ) of (خـبـرـ). The (خـبـرـ) will now be in the genitive case (مـحـرـرـ). However there is no change in the meaning, e.g.
 (لـيـسـ الـوـلـدـ بـعـالـمـ) – The boy is not learned.

Note 6: The (أـفـعـالـ نـاقـصـةـ) will be further discussed in the next lesson.

Vocabulary List No. 35

Word	Meaning
حـامـضـ	sour
زـحـامـ	crowd
عـرـجـاءـ (مـؤـنـثـ أـعـرـجـ)	crippled
غـزـيرـ	torrential
غـمـامـ	cloud
قـصـيرـ ، قـصـارـ	short
قـمـيـصـ ، قـمـصـانـ	shirt, kurtah
كـثـيـفـ	thick

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مُتَالِمٌ	painful
مُتَقَدٌ	lit, bright
مَصْبَاحٌ ، مَصَابِيحُ	lamp
مَطَرٌ ، أَمْطَارٌ	rain
مُهَذَّبٌ	cultured, disciplined
نَشِيطٌ	pleased, active
هَادِئٌ	peaceful
جَوْ	atmosphere

Exercise No. 37

(A) Translate the following sentences into English.

Note 7: The right-hand column contains (جملة اسمية). The same sentences are repeated on the left-hand side with a (حبر) showing the (فعل ناقص) (حالة النصب) in (فعل ناقص).

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جملة فعلية	جملة اسمية
كَانَ الْبَيْتُ نَظِيفًا	(1) الْبَيْتُ نَظِيفٌ
صَارَ الْقَمِيصُ قَصِيرًا	(2) الْقَمِيصُ قَصِيرٌ
أَصْبَحَ الْجَوْ مُعْتَدِلًا	(3) الْجَوْ مُعْتَدِلٌ
أَمْسَيَ الْعَمَامُ كَثِيفًا	(4) الْعَمَامُ كَثِيفٌ
أَضْحَى الزَّحَامُ شَدِيدًا	(5) الزَّحَامُ شَدِيدٌ
ظَلَّ الْمَطَرُ غَزِيرًا	(6) الْمَطَرُ غَزِيرٌ
بَاتَ الْمِصْبَاحُ مُتَقدًّا	(7) الْمِصْبَاحُ مُتَقدٌّ
نَعَمْ دَامَ النَّهَرُ حَارِيًّا	(8) هَلِ النَّهَرُ حَارٌ؟
لَيْسَ الْبَابُ مَفْتُوحًا	(9) هَلِ الْبَابُ مَفْتُوحٌ؟
لَيْسَتِ الشَّاهَةُ عَرْجَاءً	(10) هَلِ الشَّاهَةُ عَرْجَاءً؟
مَازَالَ الْوَلَدُ صَالِحًا	(11) الْوَلَدُ صَالِحٌ
مَازَالَ الْوَلَدَانِ صَالِحِينَ	(12) الْوَلَدَانِ صَالِحَانِ
مَازَالَ الْأُولَادُ صَالِحِينَ	(13) الْأُولَادُ صَالِحُونَ
مَازَالَتِ الْبَنْتُ مُهَذَّبَةً	(14) الْبَنْتُ مُهَذَّبَةٌ
لَا تَنَزَّلُ الْبَنَاتُ مُهَذَّبَاتٍ	(15) الْبَنَاتُ مُهَذَّبَاتٌ

Note 8: Insert the particle (إِنْ) on the above-mentioned sentences and pronounce them with the correct (اعراب). (Arabic grammar).

ما فَتَىَ التَّلَمِيْدُ حَاضِرًا	(16) هَلِ التَّلَمِيْدُ حَاضِرٌ؟
أَنَا أَجْلِسُ مَادَمَ أَبِي جَالِسًا	(17) أَنْتَ جَالِسٌ إِلَيِ الظَّهِيرَ؟
لَيْسَ هَذَا أَخَاهُ	(18) أَهَذَا أَخِي؟
لَيْسَ الرُّمَانُ بِحَامِضٍ	(19) هَلِ الرُّمَانُ حَامِضٌ؟

Exercise No. 38

With the aid of the above-mentioned words and sentences, fill in the blanks to complete the following sentences.

- (1) كَانَ الْوَلَدُ
- (2) صَارَ الْجَوُو
- (3) كَانَ الرَّجُلَانِ
- (4) أَصْبَحَ الرَّجَالُ
- (5) كَانَتِ الْبَنْتُ
- (6) صَارَتِ الْمَرْأَتَانِ

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(7) أَصْبَحَتِ الْبُنَادُ
(8) أَمْسَيَ الْمَطَرُ
(9) بَاتَ الْمَرِيضُ
(10) سَيَكُونُ التَّلَامِذَةُ
(11) لَيْسَ الْقَمِيصُ
(12) أَنَا أَقْوَمُ مَا دَامَ
(13) أَلَيْسَ صَادِقًا؟
(14) مَا زَالَ الْغَمَامُ
(15) أَلَيْسَ مُهَذَّبَاتِ؟
(16) مَا دَامَ الْأَسْتَاذُ جَالِسًا

Exercise No. 39

Examine the grammatical analysis of the following sentences.

(1)

خَرَفًا	الْطَّيْنُ	صَارَ
خبر فعل ناقص ، منصوب	اسم فعل ناقص ، مرفوع	فعل ناقص ، الماضي ، المبني على الفتح
الفعل الناقص مع الاسم والخبر : جملة فعلية خبرية		

(2)

عَالَمِينَ	الْجَاهِلُونَ	يَصِيرُ	قَدْ
خبر الفعل الناقص ، منصوب ، علامه رفعه (—ِينَ)	اسم الفعل الناقص ، مرفوع ، علامه رفعه (—ُونَ)	الفعل الناقص ، المضارع ، مرفوع	حرف تبعيض This particle indicates the meaning of 'sometimes' when used with the (مضارع)
الفعل الناقص مع الاسم والخبر : جملة فعلية خبرية			

Exercise No. 40

Translate the following sentences into Arabic.

- (1) The house was spacious.
- (2) The servant was agile.
- (3) The kurtah became long.
- (4) The crowd became large in the evening.
- (5) The patient spent the night in comfort.
- (6) The girls remained disciplined always.
- (7) Our sons always remain pious.
- (8) The rain was torrential during the day.
- (9) The atmosphere was heavy at night.
- (10) The street lamps were not bright.
- (11) The girls will be present now.
- (12) I will stand as long as you remain sitting.

Lesson 38

The (أفعال ناقصة)

Continued from the previous lesson

1. You have studied 14 verbs in the previous lesson. These are the actual (أفعال ناقصة).

There are certain verbs that are (أفعال تامة)¹⁸ but sometimes they render the meaning of (صار). In this case, they become (أفعال ناقصة). These verbs are:

(تَحَوَّل يَتَحَوَّل) - to turn around, to become), (ازْتَدَرَ يَزْتَدَرُ) - to turn away, to become) and (استَحَالَ) (يَسْتَحِيلُ - to be impossible, to be made).

Besides these, there are other verbs that can be used as (أفعال ناقصة).

Two meanings have been written for each verb. With reference to the first meaning, the verbs are (أفعال تامة) and with reference to the second meaning they are (أفعال ناقصة).

Examples:

(عَادَ الْخَلِيلُ مِنْ مَكَّةَ) – Khalil returned from Makkah.

¹⁸ See Lesson 37.1.

(عَادَ الْخَلِيلُ حَاجًا) – Khalil became a pilgrim.

(تَحَوَّلَ زَيْدٌ مِنَ الْمَشْرِقِ إِلَيْ الْمَغْرِبِ) – Zaid turned from the east to the west.

(تَحَوَّلَ الْلَّبَنُ جُبَنًا) – The milk changed into cheese.

(اِرْتَدَّ زَيْدٌ عَنْ دِيْنِهِ) – Zaid turned away from his religion.

(اِرْتَدَّ الْأَعْمَيْ بَصِيرًا) – The blind man regained his sight.

(اِسْتَحَالَ الْأَمْرُ) – The work became difficult.

(اِسْتَحَالَ الْخَمْرُ خَلًا) – The wine changed into vinegar.

2. Sometimes the verb (كَانَ) is (تَامَّة). In such a case, it means 'to be present' or 'to be found'.

Example: (كَانَ اللَّهُ وَلَمْ يَكُنْ غَيْرُهُ) – Allāh was present and there was no one present besides Him. In this example, only the (كَانَ) of (فَاعل) (لَمْ يَكُنْ) has been mentioned. Without the predicate, the sentence is complete. Therefore it is (تَامَّة).

3. The verbs (أَصْبَحَ) and (أَمْسَى) (تَامَّة) when they mean 'to spend the morning' or 'to come in the morning' and 'to spend the evening' or 'to come in the evening' respectively.

Examples: (أَصْبَحْنَا أَوْ أَمْسَيْنَا بِالْخَيْرِ) – We spent the morning or evening well.

(أَصْبَحَ أَوْ أَمْسَيَ عَلَيْهِمُ الطُّوفَانُ) – The storm came upon them in the morning or evening.

4. On the occasion of a supplication (دَعَا), the verb (دَام) also becomes (تَامَة), e.g. – (دَامَ مَحْدُوكْمٌ) May your glory remain for ever.

5. In a supplication for or against anyone, the perfect tense (الماضي) is used most often but the meaning of the present or future tense is taken into consideration. Instead of (ما نافية), the particle (لَا) is used.

Examples: (كَانَ اللَّهُ فِي عَوْنَكَ) – May Allāh remain in your assistance.

(لَا زَلْتُمْ) – Remain safe.

(طَالَ عُمُرُهُ) – May he live long.

(لَا بَارَكَ اللَّهُ فِيْكَ) – May Allāh not bless you. This is a supplication against someone.

Sometimes the (مضارع) is also used, e.g. (يَغْفِرُ اللَّهُ لَكُمْ) – May Allāh forgive you.

6. The (فعل ناقص) (خبر) of a (اسم) can precede its (خبر), e.g. (كان) (كان زيد) – Zaid was standing. This can be expressed as (القائم زيد) also. Sometimes the (فعل ناقص) precedes the (اسم) itself, e.g. (صغيراً كان أو كبيراً) – whether it is small or big.

When the (خبر) is (نكرة) (مبتدا) and the (خبر) is (محرر) (ظرف) or (مجرى), the (خبر) generally precedes the (اسم), e.g.
(كان لي غلام) – I had a slave.
(كان عندي غلام) – There was a slave by me. This rule will be explained in detail in Volume Four.

When a (مضارع) (يكون) is prefixed to the (حرف جازم) of (نون), its (لـ يـ) is sometimes deleted, that is, (كان) becomes (لم يـ) becomes (لم أـ), (لم تـ) becomes (لم تـكن), (لم يـكن) becomes (لم أـ)، (لم جـ) becomes (لم أـ جـ). e.g.
(لم أـ جـ شـ) – I was not oppressive and wretched.

But when it has to be joined to the succeeding word, the (نون) will not be deleted, e.g. (لم يـكن الـ ولـ كـ) – The boy

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was not a liar. One cannot say (لَمْ يَكُنْ الْوَكِلُ¹⁹) in this instance.

8. You have learnt in Volume One and Two and you will learn in more detail in Volume Four that the (خبر) of جملة (جملة فعلية) is sometimes (مفرد) (مركب) and sometimes (اسمية). See 6.7.

A complete sentence, whether (جملة فعلية) or (جملة اسمية), or a (ظرف) or (جار مجرور) can take the place of (خبر). Similarly, all this can appear in the (خبر) of فعل (فعل) (خبر) of (إن) (إن) (ناقص) or the (خبر) of (إن) and its sisters. Observe the following examples:

With (إن)	With (كان)	جملة اسمية
إنَّ خَالِدًا يَقْرَأُ الْقُرْآنَ Indeed Khālid reads the Qur'ān.	كَانَ خَالِدٌ يَقْرَأُ الْقُرْآنَ Khālid was reading the Qur'ān.	خَالِدٌ يَقْرَأُ الْقُرْآنَ Khālid reads the Qur'ān.
إنَّ الشَّتَاءَ بَرْدٌ شَدِيدٌ	كَانَ الشَّتَاءُ بَرْدٌ شَدِيدٌ	الشَّتَاءُ بَرْدٌ شَدِيدٌ
إنَّ الْهِرَّةَ فِي الْبَيْتِ	كَانَتِ الْهِرَّةُ فِي الْبَيْتِ	الْهِرَّةُ فِي الْبَيْتِ

¹⁹ a phrase or part of a sentence.

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إِنَّ الْحَارِسَ عِنْدَ الْبَابِ	كَانَ الْحَارِسُ عِنْدَ الْبَابِ	الْحَارِسُ عِنْدَ الْبَابِ
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Ponder over the four lines above. You will realize that a verb forms part of the (خبر) in the three examples of the first line. The pronoun (هُوَ) is hidden in the verb. It refers to the (مُبْدَأ). This pronoun is the (فاعل). The word (الْقُرْآن) is the (مفعول). The verb together with the (فاعل) and (مفعول) form a (مُبْدَأ) (خبر) (جملة فعلية). This (مُبْدَأ) is the (مُبْدَأ) (خبر) of the (مُبْدَأ) (خبر) (جملة فعلية). This (مُبْدَأ) (خبر) and (مُبْدَأ) (خبر) constitute a (مُبْدَأ) (خبر) (جملة اسمية). (خالد).

In the first and third examples, this (جملة) will be regarded to be in (حالة الرفع) but in the second example, because it is the (مُبْدَأ) of (كان) (خبر), it will be considered to be in (حالة النصب).

In the second line, a (جملة اسمية) (خبر) constitutes the (خبر). It also contains a pronoun referring to the (مُبْدَأ).

In the third line, a (جار مجرور) (خبر) forms the (خبر) while the fourth line has a (ظرف) (إعراب) of these predicates is

the same as the one indicated in the first line.

Note 1: Whether it is the (فَاعِلٌ), (مُبْدِأ), (خَبَرٌ), (مَفْعُولٌ), there will always be a case (حَالَةُ الْأَعْرَابِ) for each word, whether it is (مَعْرُوبٌ), (أَعْرَابٌ تَقْدِيرِيٌّ) or (أَعْرَابٌ مُحْلِّيٌّ). If all the nouns are (مَرْكُوبٌ), the (أَعْرَابٌ) can be shown. If the nouns are (الْمُبْنِيٌّ) or (الْمُبْنَىٌ), the (أَعْرَابٌ) will be implied according to the position of the word in the sentence. Such implied (أَعْرَابٌ) is called (مَرْفُوعٌ), e.g. in the sentence, (جَاءَ هَذَا), the word (هَذَا) is the (فَاعِلٌ) and the (مَرْفُوعٌ) is (فَاعِلٌ). But since it is indeclinable (الْمُبْنِيٌّ), no (أَعْرَابٌ) can be shown on it. Therefore the word (هَذَا) in this sentence will be regarded as (مَحَلٌ مَرْفُوعٌ) or (مَرْفُوعٌ الْمَحَلٌ).

In the sentence (رَأَيْتُ هَذَا), the word (هَذَا) is the (مَفْعُولٌ). Therefore it is (مَحَلٌ مَنْصُوبٌ) or (مَنْصُوبٌ الْمَحَلٌ).

In the sentence (قُلْتُ لِهَذَا), the word (هَذَا) comes after a (الْمَحَلٌ). Therefore it is (مَحَلٌ مَجْرُورٌ) or (مَجْرُورٌ الْمَحَلٌ).

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You have learnt in Lesson 10 of Volume One that no (اعراب) can be read at the end of (اسم مقصور) while the (اعراب) of (حالة الجر) cannot be read in (حالة الرفع) and (اسم منقوص). The (اعراب) that is implied at the end of such words is termed (تقديرى).

Exercise No. 41

Observe the analysis of the following sentences.

(1)

صَالِحًا	الْفَاسِقُ	يَصِيرُ	قَدْ
The transgressor sometimes becomes pious.			
خبر الفعل الناقص ، منصوب ،	اسم الفعل الناقص ، مرفوع ،	الفعل الناقص ، مرفوع	حرف تقليل
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(2)

الْمُتَّالِمُونَ	الْمَرْضَى	بَاتَ
The patients spent the night in pain.		
خبر الفعل الناقص ، منصوب ، علامة رفعه (—ين)	جمع مريض ، اسم الفعل الناقص ، اسم مقصور ، مهلاً مرفوع	الفعل الناقص ، الماضي ، المبني على الفتح
الفعل الناقص مع الاسم والخبر : جملة فعلية خبرية		

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(3)

شَدِيدٌ	بَرْدَةٌ	الشَّتَاءُ	صَارَ
The cold of the winter became severe.			
خبر المبتدأ الثاني ، مرفوع ,	المبتدأ الثاني ، مرفوع ، هُ ضمير مجرور المبني ، مضاف إليه ، محلًّا مجرور	اسم الفعل الناقص ، مرفوع المبتدأ الأول	الفعل الناقص ، المبني علي الفتح
المبتدأ الثاني مع الخبر = جملة اسمية الجملة خبر الفعل الناقص ، محلًّا منصوب ،			
الفعل الناقص مع الاسم والخبر : جملة فعلية خبرية			

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(4)

الله	خَلْقٌ	عَجَابٌ	نَرَى	مَا زِلْنَا
We continued looking at the wonders of Allāh's creation.				
المضاف اليه ، الثاني ، محرور	المضاف اليه ، الأول ، محرور	مفعول ، منصوب ، هو أيضاً مضاف	فعل مضارع ، مَحَلًّا مرفوع ، الضمير المستتر فاعله ، مَحَلًّا	ال فعل الناقص مع اسمه ، الماضي ، الجمع المتكلم من ما زال ، نَا ضمير ، المبني هو فاعله ، مَحَلًّا مرفوع
الفعل المضارع مع الفاعل والمفعول = جملة فعلية = خبر الفعل الناقص ، مَحَلًّا منصوب				
الفعل الناقص مع الاسم والخبر : جملة فعلية خبرية				

Vocabulary List No. 36

Word	Meaning
اخْتَرَعَ	to invent
أَوْصَى	to entrust, to advise
تَدَارَكَ	to make amends, to improve
تَوَفَّقَ	to be aided, to prosper
ثَابَرَ	to persevere, to persist
جَادَ (ن)	to be generous
عَبَرَ (ن)	to cross
عَكَفَ (عَلَيْهِ)	to adhere, to be busily engaged
حَقَّ	to prove, to effect
هَدَدَ	to warn, to threaten
الَّمَانُ	Germany
إِدِيْسُونَ	Edison (an American inventor)
أَمَلُ ، آمَالُ	hope
أَنَّي	how

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اُنْتِقالٌ	to change position
بُسْطَةٌ ، بُسْطٌ أَبْسَطَةٌ	carpet, rug
بَغِيٌّ	prostitute, whore
حَاكٌ – الْحَاكِيٌّ	narrator, phonograph
زَهْرَةٌ	splendour, flower
سَمَاحَةٌ	generosity, kindness
سَوَاءٌ	equal
طَائِفَةٌ	group
طَائِرٌ	bird
طَائِرَةٌ او طَيَّارَةٌ	aeroplane
طَيَّارٌ (مصدر طَارَ)	to fly
طَيَّارٌ	pilot
طِينٌ	mud
عَزْمٌ	determination
فَتَيَّانٌ فَتَيَّةٌ	youth, young boy
فَتَاهٌ ، فَتَيَّاتٌ	young girl
فُضُولٌ	extra, left over

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لَدَيْ	by, (لَدِيْكَ) - by you
مَبْلَغٌ	amount, extent
الْمُحِيطُ	ocean
الْمُحِيطُ الْأَтْلَنْتِي	Atlantic Ocean
مُذْنِبٌ	sinner
مُرْيَةٌ	doubt
مُسْتَحِيلٌ	difficult, impossible
مُسْتَرِيحٌ	relaxed, calm
مُنْتَصِرٌ	victorious
مَوَدَّةٌ	love, friendship
نَجَاحٌ	success
هَفْوَةٌ، هَفْوَاتٌ	lapse, error

Exercise No. 42

(A) Translate the following sentences into English.

(1) لَا أَخَافُ أَنْ أُصْبِحَ فَقِيرًا لِكِنِّي أَخَافُ أَنْ أُمْسِيَ مُذْنِبًا.

(2) قَدْ يُضْحِي الْعَبْدُ سَيِّدًا.

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(3) يَا فَتَاهُ كُونِيْ مُطْمَئِنَّا .

(4) ظَلَّ الْكُفَّارُ عَلَيْ أَصْنَامِهِمْ .

(5) بَاتَ الْمَرِيْضُ مُسْتَرِيْحًا .

(6) دُمْتُمْ سَالِمِيْنَ .

(7) أَلَّسْتَ ابْنَ الْأَمِيرِ ؟

(8) الَّنَّاسُ لَيْسُوا سَوَاءً

(9) مَا زَلْنَا نَاظِرِيْنَ إِلَيْ زَهْرَةِ الْوَرْدِ .

(10) لَا تَرَالُ تَعْبُدُ اللَّهَ وَحْدَهُ .

(11) لَا يَبْرُحُ الْحَقُّ مُنْتَصِرًا .

(12) مَا انْفَلَكَ الْبَاطِلُ مَهْزُومًا .

(13) مَا فَتَّشْتَ طَائِفَةً قَائِمَةً عَلَيْ الْحَقِّ .

(14) أَسْكَنْتَ مَادَامَ السُّكُونَ تَافِعًا .

(15) إِنِّي لَا أَبَالِيْ بالْتَهْدِيْدِ مَادَمْتُ بَرِيْثًا .

(16) مَا بَرَحَ إِدِيْسُونَ الْأَمْرِكِيُّ يُجَرِّبُ حَتَّى تَوَقَّعَ إِلَيْ اخْتِرَاعِ الْحَاكِيْ
(الْفُونُوْغْرَافِ) الَّذِي يَحْفَظُ الصَّوْتَ وَيُعِيْدُهُ .

(17) قَدْ يَسْتَحِيلُ الْهَوَاءُ مَاءً

(18) كُونُوا مُسْلِمِيْنَ وَلَا تَعُودُوا كُفَّارًا .

(19) لَا تَحْلِسْ مَا لَمْ يَجْلِسْ أَبُوكَ .

(20) إِنَّ اللَّهَ فِي عَوْنَانِ عَبْدُهُ مَا كَانَ الْعَبْدُ فِي عَوْنَانِ أَخِيهِ .

(21) إِنَّ الْعَدَاوَةَ تَسْتَحْيِلُ مَوَدَّةً بِتَدَارُكِ الْهَفَوَاتِ بِالْحَسَنَاتِ .

(22) لَيْسَ الْعَطَاءُ مِنَ الْفُضُولِ سَمَاحَةً حَتَّى تَجُودَ مَالَدَيْكَ قَلِيلٌ .

(B) Translate the following verses of the Qur’ān.

(1) قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسِسْنِي بَشَرٌ وَلَمْ أُكُ بَغِيَا .

(2) فَلَا تَأْتُكُ فِي مَرِيَةٍ مِنْهُ إِنَّهُ الْحُقُّ مِنْ رَبِّكَ .

(3) وَقَالَتِ الْيَهُودُ لَيْسَ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ .

(4) قَالُوا لَنْ تَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى .

(5) وَأَنْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلَّتْ عَلَيْهِ عَاكِفًا .

(6) وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا .

(7) فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ .

(8) فَلَمَّا أَنْ جَاءَ الْبَشِيرُ الْقَاهُ (أَلْقَى قَمِيصَ يُوسُفَ) عَلَى وَجْهِهِ (عَلَى وَجْهِهِ يَعْقُوبَ) فَارْتَدَ بَصِيرًا .

(9) فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ .

١٠) خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ .

Exercise No. 43

Point out the (أفعال ناقصة) (اسم) and (خبر) as well as those of (إن) and its sisters in the following extract. Most of the predicates are presented in the form of a (جملة) or شبه (الجملة).

كَانَ النَّاسُ يَظْنُونَ أَنَّ فَنَّ الطَّيْرَانِ نَجَاحُهُ مُسْتَحِيلٌ وَصَارُوا يَسْخَرُونَ مِنْ كُلِّ مَنْ يَطْنُونُ يَعْمَلُ لِتَحْقِيقِهِ لَاَنَّهُمْ يَرَوْنَ أَنَّ الْإِنْسَانَ عَزْمُهُ مَحْدُودٌ ، وَأَنَّهُ لَنْ يَرَأَ إِلَّا عَلَيَّ حَالَتِهِ الَّتِي خُلِقَ عَلَيْهَا مَادَامَ لَمْ يُخْلِقْ كَالطَّائِرِ ، وَلَكِنَّ الْمُخْتَرِعِينَ آمَالُهُمْ بَعِيْدَةُ ، فَنَابُرُوا حَتَّى تَمَّ نَجَاحُ الطَّيْرَانِ ، وَأَصْبَحَ الطَّيَّارَاتُ مِنْ أَحْسَنِ وَسَائِلِ الِّإِنْتِقَالِ ، وَاسْتَطَاعَ النَّاسُ أَنْ يَعْبُرُوا بِهَا الْمُحِيطَ الْإِطْلَنْطِيَّ مِنْ أَمْرِيْكَا إِلَيْ أُورُبَّا بِلَا خَوْفٍ كَأَنَّهُمْ فَوْقَ بِسَاطِ سُلَيْمانَ .

وَأَصْبَحَ حُكَمَاءُ الْأَلْمَانِ سَبَقُوا حُكَمَاءِ الْعَالَمِ بِالْخَرَاعِ طَائِرَةً تَطِيرُ بِنَفْسِهَا بِعَيْرِ طَيَّارٍ وَتَذَهَّبُ حِيْثُ أُرْسِلَتُ ، فَإِنَّهَا مِنْ عَجَائِبِ مَيْلَعِ الْإِنْسَانِيِّ وَصِرْنَانِ

نَعْرِفُ أَنَّ فَوْقَ كُلِّ ذِي عِلْمٍ عَلِيهِمْ .

Exercise No. 44

Translate the following sentences into Arabic.

- (1) Sometimes a miser becomes generous.
- (2) Remain truthful; do not lie.
- (3) We were present and they were absent.
- (4) The disbelievers became Muslims.
- (5) How did you spend the morning?
- (6) We spent the morning well.
- (7) Are you (women) not Muslims?
- (8) Did you spend the night in pain?
- (9) No, we spent the night at ease (مطمئنين).
- (10) The diligent person is always beloved.
- (11) We continued searching for him until we found him.
- (12) Do not leave salāh as long as you are alive.
- (13) May you remain well (du'ā).

Lesson 39

الْأَفْعَالُ الْمُقَارَبَةُ (The Comparatives)

1. The verbs كَادَ (about to), كَرَبَ (about to), أَوْشَكَ (about to) and عَسَى (perhaps, hopefully) are called أَفْعَالُ الْمُقَارَبَةِ (Comparatives).

Note 1: The verbs كَادَ and كَرَبَ have not been used in the Qur'ān.

2. These verbs are not used on their own. It is essential for a فَعْلٌ مُضَارِعٌ (مضارع) to succeed them, e.g. كَادَ الطَّفْلُ يَقُومُ – The child is about to stand.

From this example you will realize that the أَفْعَالُ الْمُقَارَبَةِ (Comparatives) enter a جَمْلَةٌ نَاقِصَةٌ (Incomplete Sentence) like the جَمْلَةٌ اِسْمِيَّةٌ (Nominative Sentence). The difference is that in the case of أَفْعَالُ الْمُقَارَبَةِ (Comparatives), it is necessary to have a فَعْلٌ مُضَارِعٌ (مضارع) as part of the خَبْرٌ (خبر) together with its فَاعِلٌ (فاعل) which is most often a hidden pronoun, forms a جَمْلَةٌ فَعْلِيَّةٌ (فعلية) and then constitutes the اِسْمٌ (اسم) of the حَالَةٌ النَّصْبٌ (Case of Nominative) while the خَبْرٌ (خبر) is in حَالَةِ الرَّفْعٍ (Case of Verb Raising) of the المُقَارَبَةِ (Comparatives).

3. Sometimes the particle (أَنْ) is used with the (فعل مضارع) and sometimes without it. It is better to use (أَنْ) after (عَسَى) and (أَوْشَكَ), e.g. – (عَسَى زَيْدٌ أَنْ يَقُومَ) – Zaid is about to stand.

After (كَادَ) and (كَرَبَ) it is better not to use (أَنْ).

After (اسم) and (أَوْشَكَ) (عَسَى) can precede the (فعل مضارع) and (أَوْشَكَ) (عَسَى) – (عَسَى أَنْ يَقُومَ زَيْدٌ). Zaid is about to stand. This is not permissible in the case of (كَادَ) etc.

5. The verbs (خَافَ يَخَافُ) of (يَكَادُ) like (كَادَ) of (مضارع) while that of (يُوْشِكُ) of (المضارع) and (الماضي) is (أَوْشَكُ). The (أَوْشَكُ) of both these verbs are used.

Only the (رمي) of (الماضي) is used. Its paradigm is like (رَمَيْ). The (كَرَبَ) of (المضارع) is not used.

6. The verbs (شَرَعَ ، طَفَقَ ، جَعَلَ ، قَامَ ، أَخَذَ) are also used like the (أفعال المقاربة). However the particle (أَنْ) is not used after them. All these verbs mean, 'to begin', e.g. - (أَخَذَ الطَّفْلُ يَمْشِي) – The child began walking.

Exercise No. 45

Analyse the following sentences. The first one has been done for you. Remember that in the third sentence, the (خبر) of the (مقاربة) precedes the (اسم). (فعل) .

(1) عَسَيَ اللَّهُ أَنْ يَشْفِيَكَ .

(Perhaps Allāh may grant you a cure).

(2) تَكَادُ السَّمَاوَاتُ يَتَفَطَّرُنَّ .

(The sky is about to burst).

(3) أَوْشَكَ أَنْ يُفْتَحَ بَابُ الْمَدْرَسَةِ .

(Very soon the door of the madrasah will be opened).

ك	يَشْفِي	أَنْ	اللَّهُ	عَسَيْ
ضمير				
منصوب	فعل مضارع معروف			
متصل ،	منصوب بـأَنْ	حرف	اسم	
واحد	الضمير (هو) المستتر فاعله	ناصب	فعل	
مؤنث	راجع الي كلمة "الله"	للمضارع	مقاربة	مقاربة
مخاطب ،				

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مفعول به ،				
منصوب				
الخل				
فعل مضارع مع فاعله و مفعوله = جملة فعلية = خبر عَسَيٌ ، مَحْلًا منصوب				
عَسَيٌ مع اسمه و خبره = جملة فعلية				

Vocabulary List No. 37

Word	Meaning
أَبَيْ يَأْبِي	to refuse
أَخْرَقَ	to burn
أَذَابَ	to melt s.t.
اشْتَعَلَ	to catch fire, to flare up
أَسْفَرَ	to brighten up
أَفْبَلَ	to turn towards, to face
أَنْفَقَ	to spend
بَادَرَ	to hasten

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بَعَثَ (ف)	to send, to awaken
تَفَحَّصَ	to search
تَفَطَّرَ	to burst
جَرَّى (ض)	to flow, to run
خَصَّفَ (ض)	to mend, to repair
طَارَ (ض)	to fly
فَاقَ (ن)	to surpass
فَقَهَ (س)	to understand
قَطَفَ (س)	to pluck
لَامَ (ن)	to reproach
وَقَعَ (ف)	to fall, to occur
أَمَانَى (أَمَانِيُّ)	wish, desire
حَطَبُ (أَحْطَابُ)	firewood
خَيْلٌ	horse
دُونٌ	without, besides
رُكُوبٌ	mount
سَبَاقٌ أو مُسَابَقَة	to compete, horserace

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شَابُ (شَبَانُ)	youth
عَادِيٌّ	ordinary
غَرَالٌ (غِزَّلَةٌ)	gazelle, buck, deer
فَرْجٌ	ease, comfort
فَرَحٌ أَوْ فَرْحَةٌ	joy
مَقَامٌ مَحْمُودٌ	the place from which Nabī ﷺ will intercede
هُونٌ	gentle
وَرَقٌ (أَوْرَاقٌ)	leaf, page
وَطَأَةٌ	force, compulsion

Exercise No. 46

(A) Translate the following sentences into English.

(1) كَدْنَا نَطِيرُ مِنَ الْفَرَحِ .

(2) أَوْشَكَتْ أَمَانِيُّ الْكَسْلَانِ تَقْتُلُهُ لَأَنَّ يَدَهُ تَأْبِيَانُ الْعَمَلِ .

(3) أَحَدَتْ الْوُمُّ نَفْسِيِّ .

(4) لَمَّا أَسْلَمَ عَمَّارٌ كَانَ كُفَّارُ مَكَّةَ يُحْرِقُونَهُ بِالنَّارِ فَمَرَّ عَلَيْهِ رَسُولُ

الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعَلَ يَمْسَحُ رَأْسَهُ وَيَدْعُو لَهُ .

(5) كَرَبَ الْحَطَبُ يَشْتَعِلُ لَمَّا عَظُمَتْ وَطَأَهُ الْحَرُّ .

(6) يُوْشِكُ الْحَرُّ يُذِيْبُ الْجُسَامَ .

(7) أَحَدَنَا نُصْلِحُ ثِيَابَنَا وَأَسْلَحَنَا .

(8) عَسَيْنَ أَنْ يَحْضُرُنَّ فِي الْمَدْرَسَةِ لِتَفَحْصِ أَحْوَالِ أَوْلَادِهِنَّ .

(9) تَكَادُ الْمَرْأَةُ تَفُوقُ زَوْجَهَا فِي الْعِلْمِ .

(10) إِذَا أَسْفَرَ الصُّبُحُ شَرَعَ الْبُسْتَانِيُّ يَقْطِفُ الْأَزْهَارَ وَالْأَثْمَارَ .

(11) كَدْنَ يَمْتَنَّ مِنْ شَدَّةِ الْأَلَمِ .

(12) عَسَيْ الْهُمُّ الَّذِي أَمْسَيْتُ فِيهِ يَكُونُ وَرَاءَهُ فَرَجُ قَرِيبٌ

(13) إِذَا انْصَرَفْتَ نَفْسِي عَنِ الشَّيْءِ لَمْ تَكُنْ
إِلَيْهِ بِوَجْهٍ آخِرَ الدَّهْرِ تَقْبِيلٌ

(B) Translate the following verses of the Qur'ān.

(1) فَذَبَحُوهَا وَمَا كَادُوا يَعْلَمُونَ .

(2) عَسَيْ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا .

(3) وَطَفَقا (آدَمُ وَحَوَّاءُ) يَخْصِفَان عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ .

(4) وَعَسَيْ أَنْ تُحِبُّوْ شَيْئًا وَهُوَ شَرُّ لَكُمْ .

(5) تَكَادُ السَّمَاءُاتُ يَتَفَطَّرُنَّ مِنْهُ .

(6) عَسَى اللَّهُ أَنْ يَأْتِينِي بِهِمْ جَمِيعًا .

(7) قَالَ هَلْ عَسِيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَا تُقَاتِلُوا .

(8) ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكُدْ يَرَاهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ .

Exercise No. 47

(A) Insert the (اعراب) in the following passage and translate it into English.

كان لي حصان عربي جميل المنظر سميناً بالغرمال لأنّه كان سريع السير حتى
كاد أن يسبق السيارات وكان لا يزال يسبق الخيل في السباق ، وفاز بكثير
من الأنعامات حتى صرت غنياً بسيبه ،
يوماً رأيته قد أصبح مريضاً وأوشك أن يموت فضل قلبي متألماً وبادرت إلى
علاجه وأنفقت عليه ألف ريبة ليعود إلى حاله السابق ، لكن لم يعد
صحيحاً كما كان أولاً ، وما انفكّت واحدة من رجليه ضعيفة فلم يبق
أهلاً للمسابقة لكنه ما برح يجري جرياً عادياً ، فلم أزل أستعمله للركوب
مادام شاباً قوياً .

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وكان ولدي الصغير يركبه فيفرح ويصهل ليسر الولد ويمشي به هونا لكيلا يخاف الولد ولا يقع على الأرض .

وكان يفهم القول والإشارة كالإنسان ويفعل ما يقال له ، فكان ذلك الحيوان كان يحبينا بغير اللسان ، وفي السنة الماضية مرض ومات فتأسفنا كثيرا وبعد ذلك الحصان ما وجدنا مثله إلى الآن .

(B) Translate the following poetry.

قد كان كالإنسان	إنَّ الغزال حصاننا
ويحب دون لسان	هو كان يفهم قولنا
فيسهل كالفرحان	ولد صغير يركبه
يجري بالإطمئنان	يمشي ويصهل فرحة

Lesson 40

The Verbs of Praise and Dispraise

(أَفْعَالُ الْمَدْحُ وَالذِّمَّ)

1. The verb (نعم - نعم) originally is used for praise while (بِئْسَ) - بِئْسَ originally is used for dispraise. The (فاعل) is most often (فَاعِل) - مَعْرُوفٌ بِاللَّام) have the definite article attached to it) or a noun that is (مضَافٌ بِاللَّام) towards (مَضَافٌ بِاللَّام).

After the (فاعل), another noun appears. It is called (مَصْبُودٌ) (بالْمَدْحُ) or (بالذِّمَّ).

Examples: (نعم الرَّجُلُ خَالِدٌ) – Khālid is a good man.

(بِئْسَ عَلَامُ الرَّجُلِ عَاصِمٌ) – Āsim is an evil servant of the man.

In these examples, the words 'Khālid' and 'Āsim' are (مَصْبُودٌ) respectively. When analyzing, these words are regarded as (مِبْتَدَأٌ مَؤْخَرٌ) while the verb together with its (فاعِل) is regarded as (حَبْرٌ مَقْدِمٌ).

2. Sometimes the word (ما) (ما) takes the place of the (فاعِل). This

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is in the meaning of (شيءٌ), e.g. (نعمًا هي). This was originally (نعم ما هي) – That is a good thing.

Sometimes an indefinite noun in the accusative (اسمه نكرة) takes the place of the (فاعل) (منصوب), e.g. (نعم رجلاً خالد) – (نَعْمَ رَجُلًا خَالِدً). Khālid is a good man. In this case, a pronoun (هُوَ) is hidden in the verb (نعم) (فاعل) and this pronoun is the (فاعل). The word (رجلاً) (منصوب) is the (تمييز) and is therefore (تمييز). The explanation of (تمييز) will be rendered in Volume 4. The verb, together with its form (جملة فعلية) (فاعل) and also form the (مقصود بالدح), which is the (خالد) (خبر مقدم), forms the (مبتداً مؤخر) (مبتداً) and (خبر) together constitute a (جملة اسمية).

3. Sometimes the مقصود بالذم (mMQSUD BIL-ZAM) or مقصود بالمدح (mMQSUD BIL-MADH) are elided, e.g. نعم العبد أَيُّوبُ - (Nūm al-‘ubd Ayyūb) that is, (Nūm al-‘ubd) اللَّهُمَّ Ayyūb is a good slave.

— (نَعَمْ الْمَوْلَى وَنَعَمْ النَّصِيرُ [الله]) Allāh ﷺ is a good Master and Helper.

The feminine form of (نعمٌ) is (نعمتٌ) while that of (بِسْ) is (بِسْتٌ) – (نعمتِ الْبَنْتُ فَاطِمَةٌ وَ بِسْتِ الْمَرْءَةُ غَادِرَةٌ). e.g. Fātimah is a good girl and Ghādirah is an evil woman.

4. The remaining word-forms of these two verbs are not used. The number of the (فاعل), whether singular, dual or plural does not have any effect on these verbs.

5. The verb (حَبَّذَا) is used in the meaning of (نعمٌ) while (لَا) and (سَاءَ) are used in the meaning of (بِسْ), e.g. (حَبَّذَا الْإِتْفَاقُ وَ لَا حَبَّذَا الْإِخْتِلَافُ) – Unity is good and differences are bad.

Note 1: The word (حَبَّ) is a verb of the past tense (الفعل) (الماضي), while (ذَا) is an indicative pronoun (اسم الاشارة) and it is the (فاعل). The succeeding word is the (مقصود بالمدح).

Note 2: The word (سَاءَ - to be bad, evil, to spoil) is also used like normal verbs and its paradigm is similar to (قَالَ يَقُولُ).

Words Indicating Surprise

(صِيَغَتَا التَّعْجُبِ)

1. The two phrases (أَفْعَلْ بِهِ) and (مَا أَفْعَلَهُ) are used to indicate surprise and they are called (صِيَغَتَا التَّعْجُبِ), e.g.

(أَحْسَنْ بِهِ) or (مَا أَحْسَنَهُ) - How beautiful it is!

Similarly, in place of the pronouns (هُوَ) and (هُنَّ), all the other pronouns and every type of noun (اسم ظاهر) can be used, whether the noun is masculine or feminine, whether it is singular, dual or plural. No change occurs in these word-forms due to the succeeding words, e.g.

(أَحْسَنْ بِرَشِيدٍ) and (مَا أَحْسَنَ رَشِيدًا) - How handsome is Rashīd!

(مَا أَطْوَلَ الرَّجُلَيْنِ) - How tall the two men are!

(أَقْصَرْ بِالنِّسَاءِ) - How short the women are!

2. The literal meaning of (مَا أَحْسَنَ رَشِيدًا) is, “What thing has made Rashīd handsome?” as if, out of surprise, we are asking ourselves the question. The resultant meaning is “How handsome is Rashīd!”

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The literal meaning of (أَحْسِنْ بِرَشِيدٍ) is, “Regard Rashīd as handsome.” That is, Rashīd is so handsome that everyone is being commanded to admit this fact. The particle (ب) is extra in this expression. It is perhaps inserted to indicate this meaning.

Note: The grammarians have differed greatly with regard to the meanings and analyses of the two above-mentioned phrases. The author felt this opinion (expressed above) to be easy and correct. The analysis will be provided in Exercise No. 48.

3. The verb (كان) is inserted for the past tense while (يكون) is used for the future tense, e.g.

(ما كانَ أَجْمَلَ مَنْظَرَ الرِّيَاضِ) – How beautiful the scenery of the gardens were!

(ما يَكُونُ أَطْيَبُ مَنْظَرَ الْبَحْرِ) – How excellent the scenery of the sea will be!

4. These word-forms cannot be used for (ثلاثي مزيد) or (ثلاثي مجرد), nor can they be used for (ثلاثي رباعي) if the latter has the meaning of colours and defects.

The meaning of surprise can be created for these categories

by inserting the word (أَعْظَمْ) or (أَشَدَّ) before the verbal noun – (مَا أَشَدَّ اعْزَازَ النَّاسِ لِلْعُلَمَاءِ) (مصدر), e.g. How the people honour the Úlamá!

– (أَعْظَمْ بِمُسَايَقَةِ الْمُبَذِّرِ إِلَيِّ الْفَقْرِ) – How rapidly the extravagant person moves towards poverty!

– (مَا أَعْظَمْ حُمْرَةَ وَجْنَةِ الْإِبْنَةِ) – How red is the girl's cheek!

– (مَا أَشَدَّ عَمَى الْجَاهِلِ) – How blind is the ignorant one!

Exercise No. 48

Observe the analysis of the following sentences.

رَشِيدًا	أَحْسَنَ	مَا
مفعول ، منصوب	الفعل الماضي ، المبني على الفتح ، الضمير هُوَ المستتر راجع الى "مَا" ، فاعل ، م حال مرفوع	اسم التعجب ، المبني ، م حال مرفوع لأنه مبتدأ
الفعل مع الفاعل والمفعول = جملة فعلية = خبر ، م حال مرفوع		

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المبتدأ والخبر = جملة اسمية

رَشِيدٌ	بِ	أَحْسَنْ
مجرور ، معنٌ مفعول ، منصوب الحال	حرف الجرّ ، زائد	فعل الأمر للتعجب ، المبني على السكون ، الضمير أَنْتَ المستتر راجع الى "ما" ، فاعل ، محل مرفوع
فعل التعجب مع الفاعل والمفعول = جملة فعلية		

Vocabulary List No. 38

Word	Meaning
أَوَّابٌ	repentant
أَخْفَى	(1) to conceal
إِيْضَاضٌ (مصدر إِيْضَضٌ)	whiteness
خِيَارٌ	cucumber
رَابِعَةً عَشْرَةً	fourteenth

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شِرْكٌ	polytheism
شَفَقَ	twilight
عَاذِرٌ	one who accepts an excuse
عَاذِلٌ	one who reproaches
عَاقِبَةٌ	consequence
عَشِيرٌ	relative
قُتْلَ	May he be destroyed
قُصَوَاءُ	name of camel of Nabi ﷺ
مَا أَحْلَى (مِنْ حُلُونَ)	how sweet
مَا أَرْدَأَ (مِنْ رَدِيْئَ)	how bad
مَا أَجْوَدَ (مِنْ جَيْدَ)	how excellent
مُرْتَقَ	resting place
مُشْرِكٌ	polytheist
مَقْتُ	anger
مَوْلَى	master
هَوَى	love, passion, desire
طَالَمَا	for a long time

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ظَفَرَ (س)	to succeed
مُنِيَ	wish
حَوْلٌ	power
أَجْرَى	to launch, to effect
عَنِيْ يَعْنِيْ	to intend, to mean
دَرَجَةٌ	position
اَصْطَفَ	to form lines
نَحْوٌ	towards
شَخَصٌ (ف)	to stare, to gaze
رَمَقَ (ن)	to glance
جَرَحٌ، جَرَاحٌ وَجَرْوَحٌ	wound
سُقُوطٌ	to fail, to fall
اَنْدَمَلَ	to heal
عَوَدَ	to accustom
عَزَّ	to be powerful

Exercise No. 49

(A) Translate the following sentences into English.

- (1) نَعَمْ هُؤُلَاءِ الْأَوْلَادُ مَا أَحْسَنَهُمْ .
- (2) بَسْ هَذَا الْخَيْرُ مَا أَرْدَاهُ .
- (3) نَعَمْ الصَّدْقُ وَ نَعْمَتْ عَاقِبَتُهُ وَ بِسْ الْكَذْبُ وَ بِسْتَ عَاقِبَتُهُ .
- (4) حَبَّذَا اطَّاعَةُ الْوَالَّدِينَ وَ لَا حَبَّذَا عَصِيَانُهُمَا .
- (5) سَاءَتْ الْمَرْءَةُ سَلْمَى مَا فَبَحَّهَا .
- (6) مَا أَسْبَقَ الْفَاسِقَ إِلَى مَقْتَ اللَّهِ .
- (7) مَا أَكْبَرَ مَقْتَ اللَّهِ عَلَى الْمُشْرِكِ .
- (8) مَا أَحْسَنَ هَذِهِ الْمَرْءَةَ وَ مَا أَقْبَحَ تِلْكَ الْأَيْتَةَ .
- (9) هَذَا الْكِتَابُ سَهْلٌ وَ مَا أَسْهَلَهُ وَ تِلْكَ الْكُتُبُ صَعْبَةٌ وَ مَا أَصْعَبَهَا .
- (10) نَعْمَتِ النَّاقَةُ قُصُوَاءِ مَا أَجْوَدَهَا .
- (11) مَا أَشَدَّ تَكْرِيمَ الْعُلَمَاءِ وَ مَا أَعْظَمَ تَذْلِيلَ الْجُهَلَاءِ .
- (12) نَعَمْ الْوَلَدُ أَنْتَ وَ مَا أَحْسَنَكَ .
- (13) أَعْظَمْ بَعْلَمَهُ وَ أَشَدَّ بَعْجَهْلَكَ .
- (14) نَعْمَتِ الشَّجَرَةُ نَخْلَةٌ .

(15) مَا أَشَدَ حُمْرَةَ الشَّفَقِ الْبَارِحةَ .

(16) مَا يَكُونُ أَعْظَمَ إِيْضَاضَ نُورِ الْقَمَرِ فِي الْلَّيْلَةِ الرَّبِيعَةِ عَشْرَةَ .

(17) الْمَدَادُ فِي هَذِهِ الدَّوَاهِ أَسْوَدُ مَا أَشَدَ سَوَادُهُ .

(18) سَرَّنِي مَا سَمِعْتُ وَسَاعَنِي مَارَأَيْتُ .

(19) أَلَا حَبَّذَا عَصَادُ شَرِيْ فِي الْهَوَى وَلَا حَبَّذَا الْعَادِلُ الْجَاهِلُ

(B) Translate the following verses of the Qur'an.

(1) قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ .

(2) أَبْصِرْ بِهِ وَأَسْمِعْ .

(3) بِعْسَ الشَّرَابُ وَسَاءَتْ مُرْتَقَفًا .

(4) نَعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ .

(5) لَبِئْسَ الْمَوْلَى وَلَبِئْسَ الْعَشِيرُ .

(6) بِعَسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ .

(7) إِنْ تُبَدِّلُوا الصَّدَقَاتِ فَنَعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءُ فَهُوَ خَيْرٌ لَكُمْ .

(8) سِيَّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا .

Exercise No. 50

Translate the following sentences into Arabic.

- (1) How good is this book!
- (2) That horse is beautiful and how beautiful it is!
- (3) Mahmūd is learned and how learned he is!
- (4) Polytheism (*shirk*) is bad and how bad it is!
- (5) This melon is useless and how bad it is!
- (6) How excellent is my camel!
- (7) Salāh is good and how beloved it is to Allāh!
- (8) The cow is a good animal and how beneficial is its milk!
- (9) Generosity is good and how good is its result and miserliness is bad and how bad is its consequence.
- (10) Extravagance is bad and how evil is its consequence.
- (11) How pious and understanding is your son!

Exercise No. 51

Translate the following letter and note the application of the rules that you have learnt thus far.

كتابٌ منْ تلميذٍ إِلَى أَيْمَه

سَيِّدِيْ الْوَالدِ الْأَمْجَدِ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

بَعْدَ إِهْدَاءِ وَاجْبِ الْإِحْتِرَامِ أَعْرِضُ لِحَضْرَتِكَ أَنِّي طَالِمًا تَمَنَّيْتُ أَنْ أَكْتُبَ إِلَيْكَ رِسَالَةً تُسْرُكَ وَأُمِّي الْمُحْتَرَمَةَ وَجَمِيعَ أَهْلِ الْبَيْتِ ، وَحِيثُ إِنِّي ظَفَرْتُ الْيَوْمَ بِمُنْتَايِ بَادَرْتُ بِهِ لِمَسْرَتِكُمْ أَجْمَعِينَ .

أَوَّلًا أَنِّي تَمَمْتُ بِحَوْلِ اللَّهِ وَقُوَّتِهِ مَعْرِفَةُ الْأَفْعَالِ وَأَفْسَامِهَا فَالآنَ أَنَا أَسْتَطِيعُ أَنْ أَعْرِفَ عَنْ كُلِّ فِعْلٍ زَمَانَهُ وَصِيَغَتِهِ وَقِسْمَهُ وَلِهَذَا قَدِ ازْدَادَتْ لِيْ فُوَّهَةُ الْفَهْمِ وَالْتَّكَلْمُ فِي الْعَرَبِيَّةِ .

ثَانِيًا أُبَشِّرُكُمْ جَمِيعًا بِعَايَةِ السُّرُورِ أَنِّي نَلَتُ بِفَضْلِ اللَّهِ تَعَالَى وَبِرَبْكَةِ دُعَائِكُمْ شَهَادَةَ النَّجَاحِ فِي الْإِمْتَحَانِ وَالْمَزِيدُ أَنِّي صِرَتُ الْأَوَّلَ فِيْ فَصْلِيْ .

يَا أَنِّي الْمُحْتَرَمِ إِنِّي لَا أَقْدُرُ أَنْ أَسْكُتَ عَنْ بَيَانِ قَصَّةِ الْإِمْتَحَانِ ، وَذَلِكَ أَنَّهُ قَدْ أَجْرَى حَضَرَاتُ الْمُفْتَشِينَ إِمْتَحَانَاتٍ عَلَى الْطَّلَابِ فِي الْمَوَادِ التِّي تَلَقَّوْهَا فِيْ مُدَّةِ ثَلَاثَةِ الْأَشْهُرِ الْمَاضِيَّةِ ، وَاسْتَمَرَ الْإِمْتَحَانُ ثَلَاثَةِ أَيَّامٍ أَعْنِيْ قَبْلَ أَمْسِ ، وَأَمْسِ وَالْيَوْمَ إِلَى الْعَصْرِ ، ثُمَّ بَعْدَ صَلَاةِ الْعَصْرِ اجْتَمَعَ

الْمُفْتَشِّونَ وَالْأَسَاتِذَةُ ، فَدَعَا الْمُدِيرُ التَّلَامِذَةَ فَصُلُّ بَعْدَ فَصْلٍ وَأَعْلَنَ كُلَّ
وَاحِدٍ بِدَرَجَتِهِ وَنَتْيَجَةِ إِمْتَحَانِهِ .

وَلَمَّا جَاءَتْ نَوْبَةُ فَصْلِيْ وَاصْطَفَفَ التَّلَامِذَةَ أَعْلَنَ الْمُدِيرُ أَنِّي كُنْتُ الْأَوَّلَ فِي
فَصْلِيْ ، فَتَوَجَّهَتْ نَحْوِي الْوُجُوهُ وَشَخَصَتْ إِلَيَّ الْأَبْصَارُ وَرَمَقْنِي الْمُدِيرُ
بِعَيْنِ الرَّضَا وَالسُّرُورِ وَقَالَ "أَكْرَمْ بِتْلُمِيْدِ مُجْتَهِدْ قَدْ عَرَفَ الْعَرَضَ مِنْ
وُجُودِهِ فِي الْمَدْرَسَةِ وَجَعَلَ حُسْنَ مُسْتَقْبِلِهِ ثُصْبَ الْعَيْنِ ، نِعْمَ التِّلْمِيْدُ أَنْتَ
وَمَا أَعْقَلَكَ ، بَارَكَ اللَّهُ فِيْكَ يَا بَنِيَّ وَوَفَقْكَ لِخَيْرِ الْأَعْمَالِ".

أَمْ أَنَا يَا وَالِدِيْ فَبَقِيْتُ كَانِيْ مَلَكُ الدُّنْيَا وَمَا فِيهَا وَشَرَعَ قَلْبِيْ يَرْقُصُ
وَكَدْتُ أَطِيرُ بِالسُّرُورِ ، وَتَحَوَّلَ تَرَحِيْ فَرَحَا ، وَالْجُرْحُ الَّذِي أَصَابَنِي
بِالسُّقُوطِ فِي الْإِمْتَحَانِ الْمَاضِيْ صَارُ مُنْدَمِلاً .

يَا أَبَتِ بِمَا أَنْكَ عَوَدْتِنِي عَلَى أَدَاءِ شُكْرِ اللَّهِ عَزَّ وَجَلَّ عِنْدَ كُلِّ نِعْمَةِ بَادَرْتُ
بَعْدَ ذَلِكَ إِلَى الْمَسْجِدِ وَصَلَيْتُ رَكْعَتِي الشُّكْرِ وَحَمَدْتُ اللَّهَ كَثِيرًا عَلَى مَا
أَسْبَغَ عَلَيَّ مِنْ نِعْمَةِ الظَّاهِرَةِ وَالْبَاطِنَةِ .

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وَلِمَا أَنَّ فِي الْمَدْرَسَةِ عُطْلَةً غَدًا وَبَعْدَ الْغَدِ نَطَلَعُ مَعَ الْأَسَاتِذَةِ لِلتَّفَرُّجِ عَلَى
الْجَبَالِ الْقَرِيبَةِ وَنَلْبَثُ هُنَاكَ يَوْمَيْنِ ، ثُمَّ نَعُودُ إِلَى الْمَدْرَسَةِ ، إِنَّمَا قَصَصْتُ
هَذِهِ الْقَصَّةَ وَطَوَّلْتُ الْمَكْتُوبَ لِيَزِيدَ ابْنِ سَاطِعٍ كُمْ جَمِيعًا وَتَطْمَئِنَ قُلُوبُكُمْ .
هَذَا – وَأَهْدَيْتُ إِلَيَّ السَّيِّدَةِ الْوَالِدَةِ وَإِخْوَتِيْ وَأَخْوَاتِيْ سَلَامًا مَحْفُوفًا
بِأَشْوَاقِ مُشَاهَدَتِكُمْ أَجْمَعِينَ .

أَطَالَ اللَّهُ ظِلَّ عَزِّكَ وَعَاطَفَتِكَ عَلَيَّ وَعَلَى جَمِيعِ أَهْلِ الْبَيْتِ ، وَالسَّلَامُ .

ابْنُكَ الْمُطَهِّيْعُ

محمد رفيع

Test No. 16

(1) Define the (الْأَفْعَالُ التَّامَةُ وَالنَّاقِصَةُ). What kind of (الْأَفْعَالُ) are there in Lesson 32.

(2) What is another name for the (الْأَفْعَالُ النَّاقِصَةُ) and why?

(3) What are the sisters of (إِنْ)?

(4) What effect do the (الْأَفْعَالُ النَّاقِصَةُ) have and what effect do (إِنْ) and its sisters have? That is, what changes occur in the (اعراب) (جملة اسمية)?

(5) What is the difference between the effect of (إِنْ) and (كَانَ)?

(6) Construct five such sentences in which (كَانَ) or its sisters are used.

(7) Construct five such sentences in which (إِنْ) or its sisters are used.

(8) What is the difference between the (الْأَفْعَالُ النَّاقِصَةُ) and the (الْأَفْعَالُ الْمُقَارَبَةُ)?

(9) After which verbs of the (الْأَفْعَالُ الْمُقَارَبَةُ) does the

particle (أَنْ) appear?

(10) Construct ten sentences using the (الْأَفْعَالُ الْمُقَارَبَةُ), five of them with (أَنْ) and five without (أَنْ).

(11) Name the verbs of the (الْأَفْعَالُ الْمَدْحُ وَالذَّمُّ).

(12) Construct ten sentences using the (الْأَفْعَالُ الْمَدْحُ وَالذَّمُّ).

(13) Analyse the following sentences.

(1) قد يُمْسِي الْعَدُو صَدِيقًا .

(2) كُنْتُمْ خَيْرَ أُمَّةٍ .

(3) كَادَ الْأَعْدَاءُ يُولُونَ أَدْبَارَهُمْ .

(4) نَعْمَتِ الْبَنْتُ صَدِيقَةً .

(5) عَسَى أَنْ يَنْزِلَ الْحُجَّاجُ عَلَى السَّاحِلِ .

(6) دُمْتُمْ سَالِمِينَ .

(7) مَا بَرِحْنَا نَتَعَلَّمُ الْقُرْآنَ .

(8) مَا أَجْحَمَلَ وَجْهَنَّمَ .

(9) أَخَذَ الْمُفْتَشُ يَكْتُبُ أَسْمَاءَ الْأَوْلَادِ .

(10) نَعْمَ الْعَبْدُ .

(11) أَعْظَمْ بِعِلْمٍ عَلَيٍّ رَضِيَ اللَّهُ عَنْهُ .

(14) Insert the (اعراب) in the following passage.

Note: The meanings of the words not encountered before have been listed in the footnotes.

كان لأسرة غنية صبي لم تبلغ سنّه خمس سنين ، و كان جميلاً وما أجمله ،
فبات ليلة من ليالي الشتاء بغير لحاف ، فأصبح مريضاً بالركام والحمى
وأوشك أن يموت ، فظلّ الوالدان مغمومين ودعوا الطبيب ، فجاء
وشخص ، ثم التفت إلى أبيه وقال لا بأس إن شاء الله تعالى ، إنما مسّه
البرد ، سبّيرٌ بحول الله تعالى إلى الغد ، ثم أعطى دواء وأشرب المريض
شربة واحدة بيده وذهب فأضحي الصبي بعد ساعة قد فتح عينيه وصار
ينظر إلى أبيه وجعل يتّبّس ففرحاً وفرح جميع أهل الأسرة حتى كادوا
يطيرون فرحاً ويرقصون سروراً ثم أعطوه الدواء كما هداهم الطبيب حتى
أنه بفضل الله أمسى الصبي صحيحاً ،
فحمدوا الله حمداً كثيراً وتصدقوا أموالاً كثيرة في سبيل الله الذي يشفي
المرضى .

Lesson 41

Pronouns

(الضمائر)

1. A pronoun (ضمير) is a word that replaces a noun referring to a name or place. It can either be for the first person, e.g. - أَنَا (I), - نَحْنُ (we), or the second person, (أَنْتُ - you), (أَنْتُمْ - you plural) or the third person, e.g. (هُوَ - he), (هُمْ - they 2), (هُمْ - they plural).

Note 1: The first person (مُتَكَلِّم) is the one who is speaking, e.g. (أَنَا - I). The second person (مُخَاطِب) is the one who is being addressed, e.g. (أَنْتَ - you). The third person (غَايَة) is the person or thing that is being spoken about, e.g. (هُوَ - he).

Note 2: Whatever is going to be mentioned hereunder has already been mentioned in several lessons before. Regard it as a revision.

2. With regard to the form of the word, every (ضمير) is of

two types: مُنْفَصِل (detached) and مُتَّصِل (connected).

(1) The مُنْفَصِل (detached) pronouns are independent words pronounced separately, e.g. أَنَا (I), أَنْتَ (you), هُوَ (he). Similarly, the pronouns إِيَّاكَ (your) and إِيَّاهُ (yours) etc are also detached pronouns. See 15 and 16.

(2) The مُتَّصِل (connected) pronouns are not independent words but are attached either to a noun, verb or particle and pronounced, e.g. the (ي) in كِتَابِي (my book), the (نَا) in كِتَابُنَا (our book), the (تُّ) and (كَتَبْتُ) in (نَا) (our book) and (كَتَبْنَا) (لَنَا) (ours) and (لَنَّا) (لَنَّا) (ours).

3. The ضمائر (al-muṣāfiyya) are indeclinable (اعراب) (mīyān). No حمل الاعراب (mīyān) appears on them. However, with regards to حمل الاعراب (mīyān), they fall into three categories,

- فاعل (mīyān) – when they occur as the (مبتدأ) or (مرفوع),
- مفعول (mīyān) – when they occur as the (منصوب) or they occur in (حالة النصب) due to some reason,
- حرف الجر (mīyān) – when they occur after a (بمحروم) or

they occur as the (مضافٌ إِلَيْهِ). The examples have passed in the above examples.

The (مُتَّصِّل) and (مُنْصُوبٌ) pronouns occur as (مُرْفَعٌ) and (مُنْفَصِّلٌ) but the (مُجْرُورٌ) pronouns are only (مُتَّصِّلٌ).

4. In this way, there are five categories of pronouns:

1. (ضمير مرفوع متصل) – those pronouns which constitute the different word-forms of verbs, e.g. كَتَبَ كَتَبُوا (يفتحُ يفتحَانِ يفتحُونَ). See Lesson 14.4. See Lesson 15.2.
2. (هُوَ هُمَا هُمْ هِيَ إِلَى آخره) – (ضمير مرفوع منفصل) See Lesson 6.
3. (عَلِمَهُ عَلَمَهُمَا عَلَمَهُمْ إِلَى آخره) – (ضمير منصوب متصل) See Lesson 15.6.
4. (إِيَاهُ إِيَاهُمَا إِيَاهُمْ إِلَى آخره) – (ضمير منصوب منفصل) See Lesson 15.6.
5. (لَهُ لَهُمَا لَهُمْ – كَتَابُهُ كَتَابَهُمَا كَتَابَهُمْ) – (ضمير مجرور متصل) See Lesson 11.4.

Whereever possible, only the attached pronouns (ضمائر)

مُتّصلة (مّتّصلة) should be used. Where it is difficult to use them or one cannot achieve one's specific purpose without them, then one should use the detached pronouns (ضمائر منفصلة).

For example, the (ضمائر مرفوعة منفصلة) are used most often at the beginning of sentences where a (ضمير متصل) cannot be used, e.g. (هُوَ رَجُلٌ), or it is used for emphasis, e.g. (ذَهَبْتَ أَنْتَ) - (You went).

The (ضمائر منصوبة منفصلة) are used most often for emphasis or specifying, e.g. (أَعْطَيْتُكَ إِيَّاكَ) - (I gave it to you). (إِيَّاكَ نَعْبُدُ) - (We worship You alone.)

The (ضمير مجرور) cannot be used in a detached form.

The Visible and Concealed Pronoun

(الضمير البارزُ والمُسْتَترُ)

The (ضمائر مرفوعة متّصلة) which constitute the different verb forms, are of two types:

- (بارز) – visible – which have a visible word-form, e.g.

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the (يَكْتُبَانِ) in (اِنْ) (كَتَبَنَا) and the (تُكْتُبُتْ) in (تَ) (كَتَبَتْ), the (يَكْتُبَانِ) in (اِنْ) (كَتَبَنَا) and the (تُكْتُبُتْ) in (يَ) (كَتَبَتْ) are (ضَمِير بَارِزٌ) (ضَمِير بَارِزٌ).

Note 3: The (نُون اعْرَابِيَّة) appears in seven word-forms of the imperfect (مُضَارِع). It is neither a (ضَمِير) nor part of it because this nūn is elided in (حَالَةُ الْجُزْم) and (حَالَةُ النَّصْب). See Lesson 20.2.

- (مُسْتَرٌ) - concealed) – they are pronouns which do not have any visible external forms. Only their meanings are taken into consideration. For example, the meaning of (كَتَبَ) is 'he wrote'. However there is no word for 'he'. The verb (يَكْتُبُ) means 'he is writing or will write'. Here also, there is no word for 'he'. It is therefore accepted that (هُوَ) is concealed in it. It is (مُحَلٌّ) (مَرْفُوع) because it is the (فَاعِل) (مَرْفُوع).

5. The pronoun is concealed in two word-forms of the (الْمَاضِي), namely (كَتَبَ) and (كَتَبَتْ), and in five word-forms of the (الْمُضَارِع), namely, (يَكْتُبُ), (تُكْتُبُ) – واحد مؤنث غائب (واحد مؤنث غائب).

نَكْتُبُ (نَكْتُبُ) and أَكْتُبُ (أَكْتُبُ), تَكْتُبُ – واحد مذكر حاضر).

The pronoun (أَنْتَ) is concealed in the first word-form of the (أَمْرٌ) and (النَّهْيٌ), namely (أَكْتُبُ) and (لَا تَكْتُبُ). The pronouns of all the remaining paradigms are (بَارِزٌ) – visible.

Note 4: Remember that the (تُّـ) in (كَتَبْتُـ) is merely a sign of being feminine. It is not a pronoun. The signs of the remaining word-forms are for gender as well as for the pronouns.

The (نُونُ الْوِقَاءِ)

6. In certain instances before the first person pronoun (ي), a nūn is inserted. This nūn is called (نُونُ الْوِقَاءِ) – the nūn of protection because it protects the end of the word from any change.

Before attaching the pronoun (ي) at the end of (الماضي), (المضارع) or (أَمْرٌ), a nūn is first inserted, e.g.

عَلِمْنِيْ ، عَلَمُوْنِيْ ، يُعَلِّمِنِيْ ، يُعَلِّمَنِيْ ، تُعَلِّمُوْنِيْ ، عَلِمْنِيْ

This protects each word-form from any change at the end.

The word (منْ) (منْ الْوِقَائِيَةِ) is also used with some like (حِرَوفٌ) and (عَنْ), (مِنْ نِيْ = مِنِيْ), (إِنْ), (إِنَّنِيْ) and with (إِنْ) and its sisters, e.g. (إِنْ), (لَكِنِيْ), (لَيْتِنِيْ), (كَانِيْ). However, it is seldom used with (لَعَلِيْ). It is most often used as (لَعَلِيْ). The word (إِنِيْ) is also more often used as (إِنِيْ).

The Pronoun of State

(ضَمِيرُ الشَّانِ)

Sometimes a pronoun is mentioned at the beginning of a sentence but it does not have a preceding source, that is, there is no word mentioned before it to which it can refer. It is only a pronoun of the singular masculine or feminine form. Such a pronoun is called (ضَمِيرُ الشَّانِ). If it is feminine, it is called (ضَمِيرُ الْقِصَّةِ). When translating, there is no need to provide a meaning for it. If one wants to translate it, one can say, 'the matter is', e.g. – (هُوَ اللَّهُ أَحَدٌ) – Allāh is one.

(فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ)

– Because the matter is that the eyes do not become blind

but the hearts do.

Note 5: In Arabic, the source (مَرْجَعٌ) is mentioned first after which the pronoun referring to it is mentioned. The pronoun (اسم الإشارة) is not included in this rule.

The Distinguishing Pronoun

(ضَمِيرٌ فَاصِلٌ)

9. When the predicate (خبر) is definite (معرفة), and there is a possibility of the predicate being confused with an adjective (صفة), a (ضمير مرفوع منفصل) is inserted between the subject (مبتدأ) and (خبر). The word-form of the pronoun will correspond with the (مبتدأ).

Examples: – (إِنَّ اللَّهَ هُوَ الرَّزَّاقُ) – Undoubtedly only Allāh provides sustenance.

– (أُولَئِكَ هُمُ الْمُفْلِحُونَ) – Those are the people who succeed.

If the (ضمير) is removed from the middle, it will become a (مركب توصيفي) – an adjectival clause and the meaning will

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change. Therefore it is called **ضَمِيرٌ فَاصِلٌ** – a pronoun that distinguishes between the **(خبر)** and the **(صفة)**.

Similarly, in place of the **(خبر)**, if there is the elative - **(اسم التفضيل)**, there too, a **(ضمير)** is inserted, e.g.

(كَانَ حَامِدٌ هُوَ أَفْضَلُ مِنْ خَالِدٍ) – Hāmid was better than Khālid.

Exercise No. 52

Observe the analysis of the following sentences.

أَنْتَ تُكْرِمُنِي

أَنْتَ	تُكْرِمُ	نِي
ضمير مرفوع منفصل ، واحد مذكر مخاطب ، مبتدأ	فعل مضارع معروف ، مرفوع ، فيه ضمير مستتر (أَنْتَ)	نون الواقية ، ي ضمير منصوب متصل ، واحد متكلم ، مفعول
الفعل مع الفاعل والمفعول = جملة فعلية = خبر هذه الجملة في محل الرفع		
المبتدأ والخبر = جملة اسمية		

أَنْلِزِ مُكْمُوهَا

هَا	كُمُو	نُلْزِمٌ	أَ
ضمير منصوب متصل ، واحد مؤنث غائب ، مفعول ثان ، محلاً منصوب	ضمير منصوب متصل ، جمع مخاطب ، مفعول (نَحْنُ) ، فاعل ، محلاً منصوب	فعل مضارع معروف ، جمع متكلم ، فيه ضمير مستتر (نَحْنُ) ، فاعل ، محلاً مرفوع	حرف استفهام

ال فعل مع الفاعل والمفعول = جملة فعلية استفهامية = خبر
هذه الجملة في محل الرفع

Exercise No. 53

Change the **الماضي** (المضارع) to **الماضي** in the following sentences and recognize the pronouns.

(1) أَنَا أَكْرِمُ الضَّيْفَ .

(2) نَحْنُ نَلْعَبُ بِالْكُرْكَةِ .

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(3) أَتَتِ ثُنَظِفِينَ الْحُجْرَةَ .

(4) أَتَتْمَا تَنْصُرَانَ الْمَظْلُومَ .

(5) هُنَّ يُحِبِّينَ الْمَدْرَسَةَ .

(6) هُمْ يَرْحَمُونَ الْيَتَامَىَ .

(B) Change the (المضارع) to (الماضي) in the following sentences and write down the (فاعل) and the pronouns.

(1) أَعْطَيْتُكَ كِتَابًا .

(2) وَهَبَّتِنِي سَاعَةً .

(3) مَنَحْتِنِي مِقْلَمَةً .

(4) رَجَعْنَا إِلَى الْمَنْزِلِ .

(5) هِيَ لَعَبَتْ بِالْكُرْبَةِ .

(6) سَافَرْنَا إِلَى دَهْلِيَ .

(C) What types of (ضمير) has the particle (نَا) assumed in the following sentence.

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيَ يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَامَّا بِهِ .

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(D) Change the following sentence by using the pronouns of (جمع مذكر), (ثنية مؤنث) and (واحد مؤنث).

هَلْ أَحْضَرْتَ كُتُبَكَ ؟

Vocabulary List No. 39

Word	Meaning
اسْتَمَعَ	to listen attentively
إِمْلَاقٌ	poverty
أَوْحَى	to reveal, to inspire in the heart
تَجَدَّدَ	to be new
ثُرَابٌ	sand
خَشْيَةٌ	fear
رُشْدٌ	proper, integrity
رَهَبَ (س)	to fear
شَطَطٌ	excessive, exceeding the bounds
صَرَفَ (ض)	to turn, to move away

فَشِلَ (س)	to lose courage, to become cowardly
نَفْرٌ	group

Exercise No. 54

What type of pronouns have been used in the following sentences.

(1) إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَاكُمْ كَثِيرًا لَفَشَلْتُمْ .

(2) فَأَنْزَلْنَا مِنِ السَّمَاءِ مَاءً فَاسْقَيْنَا كُمُوْهُ .

(3) قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى .

(4) قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالٌ وَلَكِنِّي رَسُولٌ مِّنْ رَبِّ الْعَالَمِينَ .

(5) وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا .

(6) وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلِفَهُ .

(7) قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا . يَهْدِي إِلَى الرُّشْدِ فَأَمَنَّا بِهِ .

(8) وَأَنَّهُ كَانَ يَقُولُ سَفِينَهُنَا عَلَى اللَّهِ شَطَطًا .

(9) وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنْسِ يَعْوِذُونَ بِرِجَالٍ مِّنَ الْجِنِّ .

(10) إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ .

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وَلَا تَقْتُلُوا أُولَادَكُمْ مِّنْ إِمْلَاقٍ . (11)

فَإِيَّاهُ فَارْهَبُونَ . (12)

وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ ثُرَابًا . (13)

يَارَبِّ مَازَالَ لُطْفٌ مِّنْكَ يَشْمَلُنِي . (14)

وَقَدْ تَجَدَّدَ بِيْ مَا أَنْتَ تَعْلَمُ

فَاصْرِفْهُ عَنِّي كَمَا عَوَدْتَنِي كَرَمًا

فَمَنْ سِوَاكَ لِهَذَا الْعَبْدِ يَرْحَمُهُ

Lesson 42

Relative Pronouns

(الموصولة)

1. The noun (الموصول) is such a noun after which a sentence specifies the intended aim. Therefore it is counted among the definite nouns (أسماء معرفة). The sentence that specifies the meaning is referred to as the (صلة).

The nouns (أسماء موصولة) are as follows:

مؤنث	مذكر	
الَّتِي	الَّذِي	واحد
الَّتَّانِ ، الَّتَّيْنِ	الَّذَانِ ، الَّذَيْنِ	ثنية
الَّلَّاتِيْنِ ، الَّلَّوَاتِيْنِ ، الَّلَّاتِيْنِ	الَّذِيْنِ	جمع

Note 1: All the nouns (المبني) are (أسماء موصولة). Changes only occur in the dual forms according to the normal rule.

Note 2: One lām (ل) is written in the (واحد مذكر ومؤنث) and (جمع مذكر) forms. Two lāms are written in the remaining

forms. However, (اللَّائِيْ) can be written as (الَّئِيْ) as well.

2. Besides the above-mentioned words, the following four words are also used to express the meaning of the (أَسْمَاءِ مُوصَوْلَة):

(مَنْ) – who – this word is specifically used for intelligent beings, whether male or female.

(مَا) – whatever - this word is specifically used for unintelligent beings, whether male or female.

(أَيْ) – who or what – for intelligent and unintelligent beings, masculine.

(أَيّْهَا) – who or what – for intelligent and unintelligent beings, feminine.

Note 3: These four words are also from among the (أَسْمَاءِ الْإِسْتِفَاهَم). See Lesson 12.

Note 4: The meaning of the (أَسْمَاءِ مُوصَوْلَة) should be according to the context, e.g. who, which, whose, etc.

Examples: (رَبُّكَ الَّذِيْ حَلَقَ) – Your Lord is the one who created you.

أَحِبُّ مَنْ يَجْتَهِدُ – I love the one who strives.

3. The words مَنْ (منْ), (أَيْ) and (أَيَّةً) always occur as the مَبْدُأ (مبتدأ) or فَاعِل (فاعل) in the sentence. The word (الَّذِي) and its derivatives most often constitute an adjective although they also form the مَبْدُأ (مبتدأ) or فَاعِل (فاعل), e.g.

مَا مَضَى فَاتَ – Whatever has passed has been lost.) – The word مَبْدُأ (منْ) in this example is the مَبْدُأ (مبتدأ).

فَازَ مَنْ اجْتَهَدَ – The one who strove succeeded.) – In this example the word مَنْ (منْ) is the فَاعِل (فاعل).

عَلِمْتُ مَنْ كَانَ شَائِقًا – I taught the one who was enthusiastic.)

- The word مَنْ (منْ) in this example is the مَفْعُول (مفعول).

بَعْزُ أَيُّكُمْ يَجْتَهِدُ – The one who strives from amongst you is honoured.) - In this example the word أَيْ (أيْ) is the فَاعِل (فاعل).

يُهَانُ أَيُّكُمْ لَا يَجْتَهِدُ – The one who does not strive from amongst you will be disgraced.) - The word أَيْ (أيْ) in this example is the مَفْعُول (مفعول) ما لم يسم فاعله.

4. Due to the vagueness in the (الموصول) phrase, a phrase has to be mentioned after it to remove the vagueness. This phrase is called the (صلة) (موصول) together with the (صلة) form part of a sentence. Without the (صلة), the (موصول) can neither be the (مبدأ), the (فاعل) nor the (مفعول). The (صلة) should contain a (ضمير) that corresponds to the (موصول). This (ضمير) is called the (عائد) - the one who returns).

أَكْرِمِ الَّذِيْ عَلَمَكَ وَالَّتِيْ عَلَمْتَكَ وَاللَّذِيْنِ عَلَمَكَ وَاللَّتِيْنِ (عائد) عَلَمْتَكَ وَاللَّذِيْنِ عَلَمُوكَ وَاللَّاتِيْ عَلَمْتُكَ وَمَنْ عَلَمَكَ أَوْ عَلَمْتَكَ وَاحْفَظْ مَا تَعْلَمْتُهُ).

Note 5: The (عائد) in the first, seventh and eighth examples is concealed (مستتر) while in the remaining examples, it is visible (بارز).

Note 6: The (عائد) can be deleted after (من) and (ما), if it is a (مفعول), e.g. (هَذَا مَا رَأَيْتُهُ – He is the one I saw. This can be

expressed as (هَذَا مَا رَأَيْتُ) also.

Note 7: If you want to mention the (الماضي المنفي) after (منْ) and (المنفي بلْمُ), use (مَا). See Lesson 20.2.

Examples: – (مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ) – Whoever did not thank the people, did not thank Allāh.

– (مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ) – Whatever Allāh wanted occurred and what He did not want did not occur.

5. The (موصوف) of the (اسم الموصول) must always be definite because the (معرفة) is (اسم الموصول), e.g.

– (لَقِيْتُ الْوَلَدَ الَّذِي تَعَلَّمَ الْكِتَابَةَ) – I met the boy who learnt to write.

When the (موصوف) is indefinite, the (موصوف) is elided, e.g. – (لَقِيْتُ وَلَدًا تَعَلَّمَ الْكِتَابَةَ) – I met a boy who learnt to write.

In this example, after the word (ولَدًا), the (اسم الموصول) which is (الَّذِي) was elided.

Similarly, in the following example, after the word (مَدِينَةٌ),

the (الّتِي) which is (اسم الموصول) was elided.

– (القَاهِرَةُ مَدِينَةٌ فِيهَا عَجَائِبٌ كَثِيرَةٌ) Cairo is a city having many wonders.

The analysis of such sentences is mentioned in Exercise No. 54.

6. The definite article (الْ) is most often used in the meaning of the (اسم الموصول).

Examples:

(الضَّارِبُ زَيْدًا) بِمَعْنَى (الَّذِي ضَرَبَ زَيْدًا)

(الْمَضْرُوبُ غَلَامًا) بِمَعْنَى (الَّذِي ضُرِبَ غَلَامًا)

(الضَّارِبُهُ) بِمَعْنَى (الَّتِي ضَرَبَتْهُ)

(الْمُشَارُ إِلَيْهِمَا) بِمَعْنَى (الَّذِي أُشِيرَ إِلَيْهِمَا)

(الْمُشَارُ إِلَيْهِمْ) بِمَعْنَى (الَّذِينَ أُشِيرَ إِلَيْهِمْ)

Exercise No. 55

Observe the analysis of the following sentences.

يَنْقَدِمُ	يَتَعَلَّمُ	الَّذِي
فعل مضارع معروف ، الضمير فاعله وهو مثلاً مرفوع	فعل مضارع معروف ، فيه ضمير مستتر (هو) راجع إلى الموصول ، فاعل ، هو العائد	اسم الموصول ، واحد مذكر ، المبني
الفعل مع الفاعل = جملة فعلية = خبر ، مثلاً مرفوع	الفعل مع الفاعل = جملة فعلية = صلة	
الموصول مع الصلة = مبتدأ ، مثلاً مرفوع		
المبتدأ والخبر = جملة اسمية		

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ما	مضى	فات
اسم الموصول	الفعل الماضي ، فيه ضمير مستتر (هُوَ) (هُوَ) راجع إلى الموصول الموصول ، فاعل	الفعل الماضي ، فيه ضمير مستتر (هُوَ) (هُوَ) راجع إلى الموصول الموصول ، فاعل
	الفعل مع الفاعل = جملة فعلية = صلة	الفعل مع الفاعل = جملة فعلية = صلة
الموصول مع الصلة = مبتدأ		
المبتدأ والخبر = جملة اسمية		

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الْحِيَاَةُ	تَعَلَّمَ	وَلَدًا	لَقِيْتُ
مُصْدَرٌ ، مَفْعُولٌ ، مَنْصُوبٌ	الفعل الماضي ، واحد مذكر غائب ، فيه ضمير مستتر (هُوَ) راجع الى الموصوف ، فاعل	مفعول ، موصوف ، منصوب	الفعل الماضي ، الضمير فاعله
الفعل مع الفاعل والمفعول = جملة فعلية = صفة ولد			
الفعل مع الفاعل والمفعول مع صفتته = جملة فعلية			

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غَيْبٌ	المُؤَمَّلُ
	(الْ) بِمَعْنَى (الَّذِي) اسْمُ الْمَوْصُولُ ، مُؤَمَّلٌ بِمَعْنَى يُؤَمَّلُ صَلَةٌ ، فِيهِ ضَمِيرٌ مُسْتَرٌ (هُوَ) رَاجِعٌ إِلَى الْمَوْصُولُ ،
خبر ، مرفوع	الْمَوْصُولُ مَعَ الْصَّلَةِ = مُبْتَدَأ
	الْمُبْتَدَأُ وَالْخَبَرُ = جَمِيلَةُ اسْمِيَّةٍ

Analyze the following sentences:

(1) هَذَا الَّذِي سَرَقَ .
 (2) احْتَرِمِي مَنْ عَلِمْتُكِ .
 (3) السَّارِقُ تُقْطَعُ يَدُهُ .

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Vocabulary List No. 40

Word	Meaning
أَقْنَصَ	to do properly
أَحْتَقَرَ ، اسْتَحْقَرَ	to despise
أَحْتَاجَ	to need
أَرْتَابَ	to doubt
أَسْكَرَ	to intoxicate
إِسْتَوَى	to be equal, to control
إِشْبَأَ	to be related, connected
الْتَّبَسَ	to be doubtful
إِنْتَصَرَ	to assist, to overpower
أَنْفَقَ	to spend
بَنَى (ض)	to build
بَغَى (ض)	to want, to search
جَنَى (ض) ، اجْتَنَى	to pluck fruit or flowers
حَصَدَ (ن)	to harvest
حَمَلَ (ض)	to carry, to prompt

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رَبَّ	to nurture
رَحْبَ (كَ)	to be broad
زَيْنَ	to beautify
ضَاقَ (ضَ)	to be narrow
عَامِلَ	to deal with
عَلَّا (نَ)	to be high, to climb (prices)
غَلَّا (نَ)	to be expensive
غَنِمَ (سَ)	to capture, to gain
اعْتَنَمَ	to gain booty
قَطَفَ (ضَ)	to pluck fruit or flowers
كَالَ (ضَ) كَيْلُ	to measure
نَفَدَ (سَ)	to be finished
أَمَّةٌ ، أَمْمَةٌ	nation, group
إِنْثَى ، إِنَاثَ	female
بَسَالَةٌ	courage
جَسَدٌ ، أَجْسَادٌ	body
ذَكْرٌ ، ذَكْرَهُ	male

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رَقَاعٌ ، رَقْعَةٌ	note, patch
صَانِعٌ ، صَنَاعٌ	artisan
ضَعِيفٌ ، ضُعْفَاءُ	weak, poor, despised
طَلَبَةٌ – مُطَالَبَةٌ	to seek rights, to demand
عَدَّةٌ	period of waiting after which a woman can remarry
مَجْدٌ	glory, honour
مَحِيضٌ	menstruation
مَعْرَكَةٌ ، مَعَارِكٌ	battle, battlefield
مَعْرُوفٌ	virtue, famous
مُنْكَرٌ	evil, strange
رَاشِدٌ	rightly-guided

Exercise No. 56

Note 6: In future, the (اعراب) will not be written in the easy places. You should be able to read the words correctly according to their position in the sentence.

What is the (عائد) and (صلة) in the following sentences.

(1) إِنَّ بِالْكَيْلِ الَّذِي تَكْيِلُونَ بِهِ يُكَالُ لَكُمْ .

(2) إِنَّ الرِّجْلِينَ الَّذِينَ يَتَوَلَّانِ أَوْقَافَ الْمُسْلِمِينَ لَا يَعْلَمَانِ أَنَّ الْأَمْوَالَ الَّتِي فِي أَيْدِيهِمَا كَيْفَ تُنْفَقُ وَعَلَى مَنْ تُنْفَقُ .

(3) إِنَّ مَا رَأَيْتُهُ مِنْكَ مِنَ الشَّجَاعَةِ وَالْبِسَالَةِ الَّتِي أَظْهَرْتُهُمَا فِي الْمَرْكَةِ الْأُخِيرَةِ حَمَلْنِي عَلَى تَكْرِيمِكَ .

(4) أَعْجَبَ مِنَ النِّسَاءِ الَّتِي يُزِينَ أَجْسَادَهُنَّ الْفَانِيَةَ وَلَا يُزِينَ نُفُوسَهُنَّ الْبَاقِيَةَ .

(5) أَوْلُ مَنْ أَسْلَمَ مِنَ الشَّبَّانِ هُوَ أَبُو بَكْرُ الصَّدِيقُ (رَضِيَ اللَّهُ عَنْهُ) وَهُوَ أَوْلُ الْخَلْفَاءِ الرَّاشِدِينَ .

(6) خلاصة ما ذكره الأستاذ أن العمل بالقرآن الذي تردد على محمد صلى الله عليه وسلم يكفينا لفلاح الدارين .

(7) مِنْ زَرْعِ الشَّرِّ حَصْدُ النَّدَامَةِ .

(8) كُنْتُ كَمَنْ أَسْكَرَهُ الْخَمْرُ .

(9) الصَّادِقُ لَا يَذُلُّ وَالْكَاذِبُ لَا يَعْزُزُ .

(10) وَرَدَنِي رُفْعَةٌ مَكْتُوبٌ فِيهَا مَا يَأْتِيُ : أَيُّهَا التَّلَمِيذُ النَّبِيُّهُ قَدْ قَرُبَ

الإمتحانُ الذي يُمِيزُ المُجتهدَ من الْكُسْلَانِ ، فَكُنْ مِمْنُ اجتهدَ وفازَ يوْمَ الْإِمْتَهَانِ وَالسَّلَامُ .

(11) إِنَّ الَّذِي يُحِبُّ وَطْنَهُ هُوَ مَنْ يَبْذُلُ جُهْدَهُ فِيمَا يَرْفَعُ قَدْرَ أُمَّتِهِ الَّتِي يَنْتَسِبُ إِلَيْهَا ، فَالصُّنْاعُ الَّذِينَ يَتَقْنُونَ أَعْمَالَهُمْ يَخْدِمُونَ وَطَنَهُمْ ، وَالنِّسَاءُ الَّلَّاتِي يَرْبِّيْنَ أَبْنَاءَهُنَّ عَلَى الْفَضْلِيَّةِ يَرْفَعُنَ شَأنَ وَطَنَهُنَّ ، وَالْتَّلَامِيْذُ الَّذِينَ يَجْدِلُونَ فِي دُرُوسِهِمْ يَبْيَنُونَ مَحْدُودَ أُمَّتِهِمْ .

(12) مَا مَضَى فَاتَّ وَالْمُؤْمَلُ غَيْبٌ وَلَكَ السَّاعَةُ الَّتِي أَكْتَبَ فِيهَا

(13) أَنَا كَالَّذِي أَحْتَاجُ مَا يَحْتَاجُهُ فَاغْنِمْ ثَوَابِيْ وَالثَّنَاءَ الْوَافِيْ

Exercise No. 57

Translate the following verses of the Qur'ān.

(1) يَا أَيُّهَا الَّذِينَ آمَنُوا لَمْ تَقُولُونَ مَا لَا تَفْعَلُونَ .

(2) هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ .

(3) وَاللَّائِي يَعْسُنَ مِنَ الْمَحِيطِ مِنْ تِسَائِكُمْ إِنِ ارْتَبَّمْ فَعَدَّتُهُنَّ ثَلَاثَةَ أَشْهُرٍ .

(4) وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى .

(5) وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا .

(6) مَا عَنْدَكُمْ يَنْفَدُ وَمَا عَنْدَ اللَّهِ بَاقٍ .

(7) مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْسِنَهُ حَيَاةً طَيِّبَةً وَلَنُنْجِزَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ .

(8) كُتُبُمْ خَيْرٌ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ .

Exercise No. 58

Translate the following sentences into English.

(1) مَا هَذَا الَّذِي فِي يَدِكَ يَا إِبْرَاهِيمُ وَمَنْ ذَاكَ الَّذِي قَائِمٌ عِنْدَ الْبَابِ ؟
يَا أَخِي يُوسُفُ هَذَا مَا تَعْلَمْتُهُ وَذَاكَ مَنْ تَعْرَفُهُ .

(2) وَاللَّهُ جَوَابُكَ عَجِيبٌ . مَا فَهِمْتُ مَا تَقُولُ .

هَذَا مَا فِي يَدِي هُوَ الْكِتَابُ الَّذِي أَعْطَيْتَنِي بِالْأَمْسِ وَذَلِكَ الْقَائِمُ بِالْبَابِ هُوَ
الْخَادِمُ الَّذِي أَرْسَلْتَ إِلَيْنَا قَبْلَ الْأَمْسِ ، أَلَسْتَ تَعْرَفُهُ ؟

(3) يَلَى يَا أَخِي أَعْرِفُهُ لَكِنَّهُ التَّبَسَ عَلَيَّ الْيَوْمَ لِكَنَّهُ مَا لَبِسَ مَا كَانَ يَلْبِسُ
عِنْدَنَا .

نَعَمْ أَعْطَيْنَا لِبَاسًا مِثْلًا مَا تَلْبِسُ وَهَكَذَا أَمْرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَمَ .

(4) أَحْسَنْتَ يَا إِبْرَاهِيمُ وَأَيْنَ ذَانِكَ الرَّجُلَانِ اللَّذَانِ رَأَيْتُهُمَا عِنْدَكَ قَبْلَ سَاعَتَيْنِ ؟

أَرْسَلْتُ ذَيْنِكَ الرَّجُلَيْنِ اللَّذَيْنِ رَأَيْتُهُمَا إِلَى حَدِيقَتِي لِقَطْفِ الْأَثْمَارِ .

(5) وَأَيْنَ ذَهَبَ أُولَئِكَ الرِّجَالُ الَّذِينَ كَانُوا يَسْقُونَ الْأَشْجَارَ فِي حَدِيقَتِكُمْ ؟

أَبُوكَ طَلَبَ مِنِّي أُولَئِكَ الرِّجَالَ لِإِصْلَاحِ حَدِيقَتِهِ فَأَرْسَلْتُهُمْ إِلَيْهَا لِأُسْبُوعِ وَاحِدٍ .

(6) هَذَا مِنْ فَضْلِكَ . وَمَاذَا تَصْنَعُ أُولَئِكَ النِّسْوَةُ الَّتِي كُنَّ يَعْمَلُنَّ فِي الْمَعْمَلِ ؟

أَرْسَلْتُ تِلْكَ النِّسْوَةَ إِلَى مَزَارِعِ الْقُطْنِ لِيَجْتَنِيْنَ الْقُطْنَ وَلَمْ تَسْأَلْ يَا يُوسُفُ عَنْ هُؤُلَاءِ الرِّجَالِ وَالنِّسْوَةِ . هَلْ لَكَ حَاجَةٌ فِيهِمْ .

(7) نَعَمْ لِيْ حَاجَةٌ شَدِيدَةٌ فِي الْعُمَالِ فَإِنَّ الْأَمْوَالَ كُلَّهَا تَكَادُ تَفْسُدُ لَيْسَ أَحَدٌ عِنْدِيْ مَنْ يَحْصُدُ الزَّرْعَ أَوْ يَعْمَلُ فِي الْمَعْمَلِ وَلَيْسَ أَجِيرٌ يُسَاعِدُ النَّجَارِيْنَ وَالْبَنَائِيْنَ فِيْ بَنَاءِ بَيْتِيْ .

كَيْفَ ذَلِكَ يَا أَخِيْ وَكَانَ عِنْدَكُمْ عَدَدٌ كَبِيرٌ مِنَ الْعُمَالِ وَالْأَجَرَاءِ فَمَاذَا "يَا ثُرَى" أَصَابَ بِهِمْ ؟

(8) يَا أَخِي هُمْ كَانُوا يَطْلُبُونَ أُجْرَةً زَائِدَةً ، فَمَا قَبْلَنَا طَلَبَتْهُمْ ، فَأَضْرَبُوا
عَنِ الْعَمَلِ .

يَا أَخِي يُوسُفُ أَصْلَحَكَ اللَّهُ ، كَانَ يَنْبَغِي لَكَ أَنْ تَقْبِلَ مُطَالَبَاتِهِمْ أَلَا ثَرَى
كَيْفَ غَلَبَ الْغَلَاءَ وَعَلَتِ الْأَسْوَاقُ .

(9) وَاللَّهِ الْيَوْمَ فَهِمْتُ أَنَّ هَؤُلَاءِ الْمَسَاكِينَ الَّذِينَ يَعْمَلُونَ فِي الْمَصَانِعِ
وَالْمَزَارِعِ وَيَبْيَنُونَ لِيُوتَنَا لَهُمْ مَدْخَلٌ عَظِيمٌ فِي الْإِرْتِقاءِ وَحُصُولِ الْهَنَاءِ
وَالْإِنْتِصَارِ عَلَى الْأَعْدَاءِ .

صَدَقْتَ يَا أَخِي ، لَوْلَا هَؤُلَاءِ الَّذِينَ تَحْسِبُهُمْ ضَعَفَاءَ وَتَحْتَقِرُهُمْ لَضَاقَتْ
عَلَيْنَا الْحَيَاةُ وَضَاقَتْ عَلَيْنَا الْأَرْضُ بِمَا رَحْبَتْ وَلَهَذَا قَالَ الْمُصْلِحُ الْأَعْظَمُ
الرَّسُولُ الْأَكْرَمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْعُونِي فِي ضَعْفَائِكُمْ فَإِنَّمَا تُنْصَرُونَ
وَتُرْزَقُونَ بِضَعْفَائِكُمْ ، اُنْظُرْ كَيْفَ الْحَقُّ نَفْسُهُ الشَّرِيفَةُ بِالضَّعَفَاءِ وَ
الْمَسَاكِينِ الْعَامِلِينَ كَيْ نُكَرِّمُهُمْ وَلَا نُحَقِّرُهُمْ .

(10) أَعْظَمْ بِهَذَا النَّبِيُّ الْأَمِيُّ الَّذِي كَانَ رَحْمَةً لِلْعَالَمِينَ حَقًا ، مَا أَحْكَمَ
كَلَامَهُ وَمَا أَصْدَقَ ، كَيْفَ أَقَامَ الْأَمْرَاءَ وَالضَّعَفَاءَ فِي صَفٍّ وَاحِدٍ ، يَا لَيْتَنَا
لَوْ اتَّبَعْنَا مَا زَلَنَا غَالِبِينَ .

صَدَقْتَ وَاللَّهِ فَيَنْبَغِي لَنَا أَنْ نَصْنُعَ بِهِمْ مَا نُحِبُّ لِأَنْفُسِنَا وَنُعَالِمُهُمْ مُعَالَةً
إِلَيْخُوا نِإِذَا تَهَنَّأُ الْمَعِيشَةُ وَتَصْلُحُ الْأُمُورُ وَيَنْسَدُ بَابُ الْإِضْرَابِ .

Exercise No. 59

Translate the following sentences into Arabic.

- (1) The Qur'ān is the book which was revealed to Muhammad ﷺ.
- (2) Are you looking at the two men who are coming towards us?
- (3) Whoever said, "There is no god but Allāh", has entered heaven.
- (4) Those two girls who are going to the madrasah are my sisters.
- (5) Those women who are going to the madrasah are teachers.
- (6) Show me what is in your hand.
- (7) This is the thing which I like.
- (8) He became like the person who is intoxicated by wine.
- (9) When we saw your knowledge, we had to admit your greatness.
- (10) Very soon you will receive a letter which will have the following written in it:
"Son, you know that the one who strove, is successful. I hope you have prepared for the final examination. Your father who nurtured you and similarly your teachers who taught you are awaiting your success."

Test No. 17

- (1) How many types of pronouns are there?
- (2) What is (ضمير مسْتَر) (ضمير بارز) and?
- (3) In which word-forms of (الماضي) and (المضارع) does (ضمير مسْتَر) appear?
- (4) How many types of (ضمير مسْتَر) are there with regard to the state of the (إعراب)? What are they?
- (5) Which words constitute the (أسماء موصولة)?
- (6) Which words from the (أسماء موصولة) are (معرب)?
- (7) Which words from the (أسماء موصولة) are also (أسماء) (استفهام)?
- (8) What is (عائد) and (صلة)?
- (9) In the following sentences, fill in the blanks with suitable (أسماء موصولة):
 - (1) يُقالُ لِلرَّجُلِ _____ يُفَصِّلُ الشَّيْبَ وَيَخْيِطُهَا خِيَاطٌ.
 - (2) الْمَرْءَةُ _____ تَخْدِمُ الْمَرِيضَ يُقالُ لَهَا مُمَرِّضَةً.
 - (3) الْخِيَاطُونَ هُمُ _____ يَخْيِطُونَ الشَّيْبَ.
 - (4) وَالْأَسَاكِفَةُ هُمُ _____ يَصْنَعُونَ النَّعْلَ.

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(5) اشتريتْ هاتينِ الكلبَتَينِ ____ هُما مِنْ كِلَابِ الشَّامِ .

(6) الرَّجُلَانِ ____ جاءَكَ هُما أَخْوَانِ يُوسُفَ .

(7) النِّسَاءُ ____ يُعَلِّمُنَ الصِّيَانَ وَالصَّبِيَّاتِ يُقَالُ لَهُنَّ مُعَلِّمَاتٌ .

(10) Write an appropriate sentence for the (صلة) of the (اسم موصول) in the following sentences.

(1) قرأتُ الكتابَ الَّذِي

(2) جاءَ الولَدُ الَّذِي

(3) هذانِ الكتابَانِ اللَّذَانِ

(4) خذَ الكتابَيْنِ اللَّذَيْنِ

(5) هل يُسْتُوِي الَّذِينِ وَالَّذِينِ

(6) هذهِ السَّاعَةُ الَّتِي

(7) أَكَلْتُ التَّفَاحَتَيْنِ اللَّذَيْنِ

(8) أَرَيْتُ الْمَعْلَمَاتِ الَّاتِيَّ

(9) احْتَرَمْ مَنْ

(10) كُلْ مَا

(11) By changing the words in the following sentence, construct ten new sentences:

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هُوَ الَّذِي عَلِمَكَ

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Lesson 43

The Declension of Nouns

(اعراب الاسم)

1. You have learnt in Lesson 10 that a noun is (مرفوع) or in نائب (حبر) when it occurs as the (مبتدا), (فاعل) (حالة الرفع) or (الفاعل)²⁰. When it is a (مفعول), or it indicates the condition (الحال) of the (اسم) or (فاعل) (مفعول)²², or it is the (إن) of (أسم) or the (كان) of (خبر)²³, it is (منصوب) or in (منصوب). When a noun comes after a (حرف جر) or it is (مضاف اليه)²⁴, it is (مجرور) or in (حالة الجر).
2. There are other instances where a noun is (منصوب). These will be mentioned in detail in Volume Four. But since there is a need to know them in the next few lessons, they will be mentioned briefly as an introduction here.

²⁰ See Lesson 10.2.

²¹ See Lesson 14.6.

²² See Lesson 10.2.

²³ See Lesson 37.

²⁴ See Lesson 10.2.

The Object

(المفعول به)

The (المفعول به) is a noun that indicates the object on which the action was effected, e.g. (نَصَرَ مَحْمُودَ مَظْلومًا) – Mahmūd helped an oppressed person.

Here the effect of Mahmūd's help has occurred on the oppressed victim. Therefore the word (مفعول به) is the (مَظْلومًا).

Note 1: In the previous lessons, you have read much about the (مفعول به). It refers to this very (مفعول به).

(المفعول المطلق)

4. The (المفعول المطلق) is a verbal noun (مصدر) mentioned after its verb, either for emphasis (تأكيد), to indicate the manner in which an action is done (نوع) or to indicate the number of times the action is done.

Example: (اصْبِرْ صَبِرًا جَمِيلًا) – Be extremely patient.

Here the word (صَبَرًا) is a (مُصْدَر) and is the (المفعول المطلق).

– (دَقَّتِ السَّاعَةُ دَقَّيْنِ) The clock struck twice. Here the word (دَقَّة) is a (مُصْدَر) (دَقَّة).

(المفعول له أو المفعول لأجله)

The verbal noun (مُصْدَر) that indicates the reason for the action without the use of a (حرف جر), is called (المفعول له أو). It is also – (ضَرَبَتْهُ تَادِيَّاً). e.g. (منصوب). (المفعول لأجله) I hit him to discipline him. The word (تَادِيَّاً) is the (أَدَب) of (مُصْدَر) in this sentence. It is mentioned to indicate the reason for the beating.

If one has to say, (ضَرَبَتْهُ لِلتَّادِيَّبِ), the meaning will be the same but when analysing, it will no more be called the (المفعول له) but will be called (مُحْرُور).

If the sentence is changed to (أَدَدَتْهُ تَادِيَّاً), the meaning will be, “I disciplined him once”. The word (تَادِيَّاً) will now be a

(المفعول المطلق) because the root letters of the verb and the verbal noun are the same.

(المفعول فيه او الظرف)

The word (مفعول فيه) is a noun which denotes the time or place in which the action took place, e.g.

– (حفظتُ الدرسَ صباحاً أمامَ المعلمِ) I learnt the lesson in the morning in front of the teacher.

The word, (صباحاً) denotes the time while (أمام) indicates the place. The word (مفعول فيه) is also called (الظرف).

Note 2: The words (يُوماً), (ليلاً), (مساءً) etc. are words of (زمان) – denoting time. The words (أمام), (فوق), (تحت) etc. are words of (مكان) – denoting place.

(المفعول معه)

7. The word (مفعول معه) – (وَأُوْ المَعِيَّة) is a noun that appears after (وَ) that denotes togetherness and attachment. The noun

appearing after such a (و) is ممنصب (منصوب), e.g.

(ذهبتُ وَالشَّارِعَ الْجَدِيدَ) – I went along the new road. In this example, the word الشارع (الشارع) is the مفعول معه (مفعول معه). Here the can only have the meaning of (وَأُوْ المُعَيَّةِ). If the (و) is taken in the meaning of (وَأَوْ الْعَطْفِ), which means “and”, the sentence will mean, “I went and the new road went,” which is obviously nonsensical.

Note 3: Only where the meaning of (وَأَوْ الْعَطْفِ) cannot be applied, will (مفعول معه) be specified. If both meanings, that is (مفعول معه) and (وَأَوْ الْعَطْفِ) can be applied, then it will be permissible to read (نصب) after the (و) and to read the (اعراب) of whatever case is applicable, e.g.

(جَاءَ الْأَمِيرُ وَالجُنْدُ أَوِ الْجُنْدُ) – The leader came with the army or the leader and the army both came.

However, in sentences like (تَضَارَبَ زَيْدٌ وَعَمْرُو) – Zaid and Amr both fought one another), only (وَأَوْ الْعَطْفِ) can be applied because in such instances, both the nouns are (فاعل) and the action cannot occur without two participants.

Note 4: The (مفعول معه) has been seldom used in Arabic.

(المُسْتَشْنَى بِالْإِلَّا)

8. It refers to the noun mentioned after (إِلَّا) in order to exclude it from the previous utterance, e.g.

(جَاءَ الْقَوْمُ إِلَّا زَيْدًا) – The people came except Zaid. Here Zaid has been excluded from the people. The word (الْقَوْمُ) is the (مُسْتَشْنَى منهُ) - the word from which an exception has been made), while the excepted one, in this case 'Zaid', is the (مُسْتَشْنَى).

If the (مُسْتَشْنَى منهُ) is mentioned and the sentence is positive, the (منصوب) (مُسْتَشْنَى) will always be after (إِلَّا). The example was mentioned above.

If the sentence is negative, then (نصب) is also permissible as well as reading it according to the (اعراب) of its position in the sentence. The sentence (مَا جَاءَ الْقَوْمُ إِلَّا زَيْدًا) can also be

read as (مَا جَاءَ الْقَوْمُ إِلَّا زَيْدٌ) because the word (زَيْدٌ) is the doer of the action.

If the (مُسْتَشْنَى مِنْهُ) is not mentioned, the (اعراب) will be according to the case. In this case, the particle (إِلَّا) will have no effect on the sentence.

Examples: (مَا ضَرَبْتُ إِلَّا لَصًّا) and (مَا جَاءَ إِلَّا زَيْدٌ).

Note 5: The words (غَيْرُهُ) and (سَوْيِهِ) are also used for exclusion. The (مُسْتَشْنَى) is (مُجْرُور) after them. The words (خَلَالَ) and (عَدَ) are also used and the (مُسْتَشْنَى) is most often (مُجْرُور) after them. The details are mentioned in Volume Four.

(الْحَالُ)

9. The (حال) is a noun that describes the condition of the (جَاءَ الْأَمِيرُ مَاشِيًّا) or (فاعل) (مَفْعُول) at the time of the action, e.g. – The leader came walking.

10. The (حال) can be recognized by answering the question, “how” or “in what condition”. In the above example, if the

question is asked, “In what condition did the leader arrive?”, the response will be that he arrived walking.

11. The entity being described by the condition is called the (صاحب الحال) or (ذو الحال) (دُوَّالِهِ). It is essential to have a connector (رابط) that connects the (حال) to the (حال). This connector is most often a (و) which is called (وَأَوْ حَالَيْهِ), e.g.

(لَا تَأْكُلْ وَالطَّعَامُ حَارُّ) – Do not eat when the food is hot.

The connector can also be a (ضمير), e.g. (جَاءَ الْخَلِيلُ يَضْحَكُ). Khalil came laughing. The pronoun (هُوَ) which is concealed in the verb, is the (فاعل) and the (رابط). The verb together with its (فاعل) constitutes a (جملة فعلية).

Sometimes a (و) and a (ضمير) serve the function of a (رابط), e.g. (جَاءَ رَشِيدٌ وَهُوَ يَضْحَكُ). Rashid came laughing. The pronoun (هُوَ) is the (مُبْدأ) while (يَضْحَكُ) (جملة فعلية) constitutes the (خبر). The (خبر) and (مُبْدأ) first constitute a (جملة اسمية) and then form the (حال) of the (فاعل) which is

(حال) (منصوب) is (رَشِيدٌ). The (مَحْلًا).

(الْتَّمْيِيزُ)

12. The (الْتَّمْيِيزُ) is a noun that removes the ambiguity or vagueness from a preceding noun, (رَطْلٌ زَيْتًا) – a weight of oil. The word (رَطْلٌ) is vague here which can refer to many commodities. By saying (زَيْتًا), oil has been specified.

13. The (تَمْيِيزٌ) is also called (مُسِيْزٌ) and the word from which the ambiguity is removed is called (مُمِيْزٌ).

14. The (مُمِيْزٌ) is generally a word referring to numbers, weight or measure, e.g.

(اشْتَرَيْتُ عِشْرِينَ كِتَابًا وَمَنَّا سَمَنًا وَصَاعًا بُرًّا)²⁵ – I bought twenty books, 6kg of ghee and 3kg of wheat.

15. Some sentences also have ambiguity. If someone has to say, "أَنَا أَكْثُرُ مِنْكَ", "I have more than you", it is not known

²⁵ One ratl is approximately 3kg and one mann is approximately 6kg.

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in which aspect he is more. However when one says, "مَالاً" or "عِلْمًا", the meaning will be specified that he has more wealth or knowledge.

16. The **تمييز** (تَمْيِيز) comes in reply to the question, "What thing?" or "From which thing?". This is the way of recognizing it.

17. All types of **منصوب** (مَنْصُوب) are **تمييز** (تَمْيِيز). However, some of the **أسماء العدد** (أَسْمَاءُ الْعَدْد) - numbers are **مَحْرُور** (مَحْرُور). Numbers from three to ten are **مَحْرُور** (مَحْرُور) and plural. From eleven to ninety nine, the **تمييز** (تَمْيِيز) is **مَحْرُور** (مَحْرُور) and singular. The **تمييز** (تَمْيِيز) of hundred and thousand is **مَحْرُور** (مَحْرُور) and singular.

Note 6: The **أسماء العدد** (أَسْمَاءُ الْعَدْد) are discussed in detail in Volume Four as well as more details of the **منصوبات** (مَنْصُوبات), **مَرْفُوعات** (مَرْفُوعات) and **مَحْرُورات** (مَحْرُورات).

(الْمُنَادَى)

18. The (منادى) is a noun that occurs after any (النّداء) (منادى) (vocative). The vocative was discussed briefly in Lesson 11 of Volume One.

19. The (منادى) is also (منصوب) (منادى), but only

- when it is (مضاف), e.g. – (يَاعَبْدَ اللَّهِ) O ʿAbdullāh or O the servant of Allāh.
- or when it is (مشابه بالمضاف), e.g. – (يَا طَالِعَ جَبَلًا) O the one ascending the mountain. The phrase (يَا طَالِعَ الْجَبَلِ) means the same thing.
- or when it is (نكرة غير مقصودة)²⁶, for example, if a blind man, without specifying, calls out, – (يَا رَجُلًا خُذْ بِيَدِي) O man, hold my hand.

20. If the (منادى) is singular, that is, it is not (مضاف), it is regarded as (البني) in (الرفع) (البني), whether it is a proper noun

²⁶ A noun that is indefinite and not intended.

(نَكْرَةٌ مَقْصُودَةٌ) or (اسْمُ الْعَلَمِ)²⁷ and whether it is singular, dual or plural, e.g. (يَا رَجُلُ), (يَا رَجُلَانِ) and (يَا مُسْلِمُونَ). (يَا حَامِدُ).

21. Sometimes the (حرف النداء) is elided, e.g.

(يُوْسُفُ اَعْرِضْ عَنْ هَذَا) – O Yūsuf, turn away from this.

(رَبَّنَا اغْفِرْ لَنَا وَارْحَمْنَا) – O our Lord, forgive us and have mercy on us.

The phrase (يَا رَبِّي) – O my Lord) is sometimes abbreviated to (رَبْ هَبْ لِيْ مُلْكًا), e.g. (رَبْ هَبْ لِيْ مُلْكًا) - O my Lord, grant me kingdom.

Note 7: You have learnt in Lesson One that when a (حرف النداء) precedes an indefinite noun, the latter becomes definite, on condition it is indefinite and intended.

Note 8: The (منادى) is succeeded by a sentence called the (جواب النداء) together with the (منادى) form

²⁷ A noun that is indefinite but intended.

a (جَمْلَةُ نَدَائِيَّةٍ إِنْشَائِيَّةٍ). Sometimes the (جَوَابُ النَّدَاءِ) precedes the (مُنَادَى), e.g. – (أَغْفِرْ لِيْ يَا اللَّهُ) – Forgive me, O Allāh. The phrase (اللَّهُمَّ) is also used in place of (يَا اللَّهُ).

(الْمَنْصُوبُ بِلَا لِنْفِي الْجِنْسِ)

22. When the negating particle (لَا) is used to negate a complete (جِنْس) – type, class or category, an indefinite noun is indeclinable – (لَا رَجُلٌ فِي الْبَيْتِ) (فتحة) on (المبنيٌّ) From the category of men, there is no one in the house, that is, there is no man in the house.

– (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) – There is no power or might except with Allāh's help.

However, if the noun is (مضاف) or resembles it (شَبَهُ المَضَافِ), the noun will be declinable (مَعْرُوب) and a (نصب) will be read on it, e.g. – (لَا طَالِبٌ عَلِمٌ مَحْرُومٌ) – No student will be deprived. – (لَا سَاعِيٌّ فِي الْخَيْرِ مَذْمُومٌ) – No person striving for good is despised.

After such a (لَا), the dual and plural forms will also be

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(لَا مُتَّحِدَيْنِ مَعْلُوبَانِ) e.g. (منصوب) – No two united persons can be overcome.

(لَا مُخْتَفِيْنَ مَنْصُورُونَ) – No people with differences can be victorious.

Note 9: The (اسم) of (إن) and its sisters and the (كان) of (خبر) and its sisters are also included in the (منصوبات). These have been mentioned in Lesson 37.

Note 10: The (منصوبات) and (مرفوعات) will be discussed in detail in Volume Four.

Vocabulary List No. 41

Word	Meaning
أَبْشِرْ بِهِ	to rejoice, to be happy
اسْتَكْبَرَ	to be proud
أَقْبَلَ	to come forward
أَنْسَ (سِ)	to be genial, to be sociable
تَرَبَّى	to be nurtured

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أَزَالَ	to remove, to efface
أَبْدًا	always
آسِفٌ	one who regrets
تَحْتَ	below
ثَقَةٌ	to repose trust in
جِنٌ	cowardice
دَاءٌ	illness
دَهْرٌ	time
ذِرَاعٌ ، أَذْرُعٌ	cubit (0.68m)
رَوْفٌ	merciful, compassionate
صَوْنٌ	to save
تَمَكَّنَ	to have control over, to be able
حَاسَبَ (مُحَاسَبَةٌ وَحِسَابٌ)	to call to account
صَادَفَ	to find, to meet
عَاشَ (ض.)	to live
وَدَّعَ	to bid farewell
عَشِيرَةٌ (عَشَائِرُ)	tribe

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عَفَّةٌ	chastity
عَيْشٌ	life
قَمْحٌ	wheat
مُرَاعَةٌ ورِعَايَةٌ	to care, to heed
مَعَاهِدٌ ، مَعَاهِدٌ	place
مَوْرِدٌ ، مَوَارِدٌ	watering place, well
نَجَاحٌ	success
نَمَرٌ ، نُمُورٌ وَنَمَارٌ	cheetah
مَلَانٌ	full
ظَمَآنٌ	thirsty

Exercise No. 60

Carefully observe the examples of all the types of (منصوبات) in the following examples:

The examples of (مفعول مطلق)

لَعْبَ خَالِدٌ لَعْبًا . (1)

كَلْمَةَ اللَّهُ مُوسَى تَكْلِيمًا . (2)

(3) تَدْوُرُ الْأَرْضُ دَوْرَةً فِي الْيَوْمِ .

(4) يَثْبُتُ النَّمَرُ وَتُوْبَهُ الْأَسَدُ .

(5) يَعِيشُ الْبَخِيلُ عَيْشَ الْفُقَرَاءِ وَيُحَاسِبُ حِسَابَ الْأَغْنِيَاءِ .

The examples of (مفعول له)

(1) اخْتَرْتُ الْخَلِيلَ ثَقَةً بِأَمَانَتِهِ وَاعْتِمَادًا عَلَى عِفْتِهِ وَاحْتَرَمْتُهُ مُرَاعَاةً لِفَضْلِهِ .

(2) يَحُوْبُ النَّاسُ الْبِلَادَ اِبْتِغَاءً لِلرِّزْقِ وَطَلَبًا لِلْعِلْمِ وَالْمَحْدُدِ .

The examples of (مفعول فيه)

(1) عَاشَ نُوحُ دَهْرًا وَدَعَا قَوْمَهُ لَيْلًا وَنَهَارًا فَمَا أَجَابُوهُ وَاسْتَكِبَرُوا اسْتِكْبَارًا .

(2) وَضَعْتُ الْكِتَابَ فَوْقَ الطَّاولَةِ وَالْحَذَاءَ تَحْتَهَا .

(3) سَرَّتُ مِيلًا مَاشِيَاوَمِيَّةَ مِيلٍ بِالسَّيَّارَةِ وَأَلْفَ مِيلٍ بِالطَّيَّارَةِ .

The examples of (مفعول معه)

In the following examples, the (و) can only have the meaning of (و او المعية).

- (1) سِرْتُ وَطَلُوعَ الْفَجْرِ .
- (2) حَضَرَ خَالِدٌ وَغُرُوبَ الشَّمْسِ .
- (3) سَارَ التَّلَمِينُ وَالْكِتَابَ .
- (4) اَذْهَبْ وَالشَّارِعَ الْجَدِيدَ .

In these examples, the (و) cannot have the meaning of (و او العطف) because if it has the meaning of (العطف) in the sentence (سِرْتُ وَطَلُوعَ الْفَجْرِ), it would mean, “The rising of dawn and I travelled.” This is a meaningless statement.

In the following examples, the (و) can have the meaning of (و او العطف) and (و او المعية).

- (1) سَافَرَ خَالِدٌ وَأَخَاهُ (أَوْ أَخْوَهُ) .
- (2) حَضَرَ الْقَائِدُ وَالْجُنُدُ (أَوْ الْجُنْدُ) .
- (3) نَجَحَتْ سُعَادُ وَأَخْتَهَا (أَوْ أَخْتُهَا) .

(4) جاءَ السَّيِّدُ وَخَادِمُهُ (أَوْ خَادِمُهُ) .

The following examples contain a verb which cannot occur without two participants. Therefore, the (و) can only have the meaning of (وَالْعَطْف). Accordingly, the succeeding word cannot be a (مَفْعُولٌ مَعِهِ).

(1) تَعَانَقَ حَالُّهُ وَأَخْوَهُ .

(2) تَخَاصَّمَ أَحْمَدُ وَحَسَنُ .

(3) اشْتَرَكَ فِي التِّجَارَةِ نَجِيبٌ وَمُحَمَّدٌ .

The examples of (حال)

(1) عَادَ الْجَيْشُ ظَافِرًا .

(2) لَا تَشْرَبُ الْمَاءَ كَدِرًا .

(3) أَقْبَلَ الْمَظْلُومُ بَاكِيًا إِذَا اجْتَهَدَ الطَّالِبُ صَغِيرًا سَادَ كَبِيرًا .

(4) رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضِيبًا أَسْفًا .

(5) قَابَلَتُ الْقَاضِيَ رَاكِبَيْنِ .

(6) لَا تَحْكُمْ وَأَنْتَ غَضِيبًا .

The examples of (المُسْتَشِّنِي بِالْأَلَّا)

The (مسْتَشِّنِي مِنْهُ) is mentioned in the following sentences which are positive. Such sentences are referred to as (كَلَامٌ تَامٌ) (منصوب) (مسْتَشِّنِي) (تَامٌ مُثْبِتٌ). The will be.

- (1) لِكُلِّ دَاءٍ دَوَاءٌ إِلَّا الْمَوْتَ .
- (2) فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا .
- (3) أَثْمَرَتُ الْأَشْجَارُ إِلَّا شَجَرَةً .
- (4) فَرَّ الْلُّصُوصُ إِلَّا وَاحِدًا .

The following are examples of negative statements (كَلَامٌ تَامٌ) (منصوب) (مسْتَشِّنِي). It is permissible to read the word or the (اعراب) according to its case.

- (1) لَمْ يَرْبِحْ أَحَدٌ إِلَّا الْمُجْتَهِدُ (أو الْمُجْتَهِدُ) .
- (2) لَمْ يَسْمَعُوا النُّصْحَ إِلَّا بَعْضَهُمْ (أو بَعْضُهُمْ) .
- (3) لَمْ يُقْطِعْ الْأَشْجَارُ إِلَّا شَجَرَةً (أو شَجَرَةً) .

The following examples are (كَلَامٌ مَنْفِيٌّ) (مسْتَشِّنِي مِنْهُ) while the

is not mentioned. The (اعراب) of the (مُسْتَشْنَى) will be according to its position in the sentence (case). The particle (إِلَّا) has no effect on the (اعراب).

- (1) مَا حَضَرَ فِي الْمَدْرَسَةِ إِلَّا تَلَمِيْدٌ .
- (2) لَمْ يَرْجِعْ إِلَّا الْمُجْتَهِدُ .
- (3) لَا تُصَاحِبْ إِلَّا الْأَخْيَارَ .
- (4) لَا يَقُولُ فِي السُّوْءِ إِلَّا فَاعِلُهُ .
- (5) لَمْ يُقْطِعْ إِلَّا شَجَرَةً .

The examples of (تمييز)

The following is an example of weight, measure and dimensions.

- (1) عِنْدِيْ مَنْ سَمَّنَا وَرِطْلَيْنِ عَسَلًا وَصَاعُ قَمْحًا وَذِرَاعُ حَرِيرًا .

The following is an example of the (تمييز) of number.

- (1) عِنْدِيْ أَحَدَ عَشَرَ شَاهًّا وَخَمْسَةَ عَشَرَ دَجَاجَةً وَثَلَاثُونَ دِينَارًا .

The following are examples of the (تمييز) of sentences.

(1) طَابَ الْمَكَانُ هَوَاءً .

(2) حَسْنَ الْعَلَامُ كَلَامًا .

(3) الْذَّهَبُ أَكْثَرُ مِنَ الْفِضَّةِ وَزُنْتَ وَقِيمَةً .

(4) الْأَنْيَاءُ أَصْدَقُ النَّاسِ كَلَامًا .

The examples of (منادى)

The following are examples of (منادى مضاف).

(1) يَا عَبْدَ اللَّهِ لَا تَعْبُدْ غَيْرَ اللَّهِ .

(2) يَا سَيِّدَ الْقَوْمِ كُنْ خَادِمًا لِقَوْمِكَ .

(3) رَبَّنَا آتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقَنَا عَذَابَ النَّارِ .

(4) رَبِّ اغْفِرْ لِي وَارْحَمْنِي .

The following are examples of (منادى مشابه بالمضاف).

(1) يَا سَامِعًا دُعَاءَ الْمَظْلُومِ .

(2) يَا سَاعِيَا فِي الْخَيْرِ .

(3) يَا رَؤُوفًا بِالْعِبَادِ .

The following are examples of (منادي نكرة غير مقصودة).

- (1) يَا مُعْتَرًا دَعِ الْغُرُورَ .
- (2) يَا مُجْتَهِدًا أَبْشِرْ بِالنَّجَاحِ .
- (3) يَا مُؤْمِنًا لَا تَعْتَمِدْ عَلَى غَيْرِ اللَّهِ .

The following are examples of (منادي نكرة مقصودة) which are (مضوم).

- (1) قُمْ يَا وَلَدُ .
- (2) يَا أُسْتَاذُ عَلَّمْنِي .
- (3) يَا صَبِيَّانُ اجْلِسُوا .
- (4) لَا تَخَافُوا غَيْرَ اللَّهِ يَا إِلَيْهَا الْمُؤْمِنُونَ .

The following are examples of (منادي علم مفرد)

- (1) يَا مُحَمَّدُ (2) يَا أَحْمَدُ (3) يَا اللَّهُ (4) اللَّهُمَّ اغْفِرْ لِي .

The examples of (لَا لِنْفِي الْجِنْسِ)

- (1) لَا نِعْمَةً أَعْظَمُ مِنَ الْإِيمَانِ .
- (2) لَا شَفِيعَ أَنْجَحُ مِنَ التَّوْبَةِ .
- (3) لَا أَنْسَ أَحْسَنُ مِنَ الْكِتَابِ وَلَا كِتَابٌ أَنْفَعُ مِنَ الْقُرْآنِ .
- (4) لَا نَاصِرٌ حَقٌّ مَخْذُولٌ .
- (5) لَا قَبِيْحًا فَعْلَهُ مَحْمُودٌ .

Note 11: You have read many examples of (مفعول به) (اسم) and (خبر) (كان) in the previous lessons. Therefore these have not been mentioned here.

Exercise No. 61

Observe the analysis of the following sentences.

(1)

تَأْدِيبًا	وَلَدِيْ	أَدَبْتُ
مفعول مطلق	مضاف و مضاف إليه = مفعول به	الفعل مع الفاعل
جملة فعلية خبرية		

(2)

تَأْدِيبًا	وَلَدِيْ	ضَرَبْتُ
مفعول له	مضاف و مضاف إليه = مفعول به	الفعل مع الفاعل
جملة فعلية خبرية		

Note 12: The word (مفعول مطلق) (تَأْدِيبًا) is a (مفعول له) (مفعول له) in the first sentence and a (مفعول له) (مفعول له) in the second sentence. The reason for this is mentioned in paragraph 4 and 5 of this lesson.

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(3)

مَكْتُوْتُ	فِي	مَكَّةَ	شَهْرًا
الفعل اللازم مع الضمير هو الفاعل	حرف حـ	مجرور ، غير منصرف	مفعول فيه
الجار والمجرور متعلق الفعل			
جملة فعلية خبرية			

(4)

سِرْ	وَ	الشَّارِعَ	الْجَدِيدُ
فعل الأمر مع الضمير المستتر (أنت) هو الفاعل ، محل مرفوع	حرف المعية	موصوف	صفة
مفعول معه			
جملة فعلية انشائية			

(5)

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ظَافِرًا	الْجَيْشُ	عَادَ
حال الفاعل	الفاعل ، ذو الحال	الفعل الماضي
جملة فعلية خبرية		

(6)

كَدِرًا	الْمَاءُ	لَا تَشْرَبُ
حال المفعول	مفعول به ، ذو الحال	الفعل مع الفاعل
جملة فعلية		

(7)

غَضِيبٌ	أَنْتَ	وَ	لَا تَحْكُمْ
خبر ، مرفوع ، غير منصرف	الضمير المرفوع المنفصل ، مبتدأ ، محل مرفوع	واو حالية	فعل النهي مع الضمير المستتر (أنت) هو الفاعل ، محل مرفوع ، الفاعل ذو الحال
المبتدأ والخبر = جملة اسمية = حال الفاعل ،			

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الجملة مُحلاً منصوب		
جملة فعلية خبرية		

(8)

كتاباً	عشرين	اشترينا
تمييز	اسم العدد ، مفعول به ، ميّز	الفعل الم التعدي مع الفاعل
جملة فعلية خبرية		

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(9)

يَا	عَبْدَ	الْكَرِيمُ	أَقْرَأُ	هَذَا	الْكِتَابَ
حَرْفُ النَّدَاءِ	مَنَادِي مَضَافٍ ، مَضَافٌ ، مَنْصُوبٌ	مَضَافٌ ، مَحْرُورٌ	فَعْلُ الْأَمْرِ الْمَبْنِي عَلَى السَّكُونِ مَعَ الضَّمِيرِ الْمَسْتَتَرِ (أَنْتَ) هُوَ الْفَاعِلُ ، مَحْلًا مَرْفُوعٍ	إِلَيْهِ ، مَبْنٌ ، مَحْلًا مَنْصُوبٌ ، مَفْعُولٌ بِهِ	إِسْمُ الْإِشَارَةِ ، مَثَارُ الْيَهِ ، مَنْصُوبٌ ، مَفْعُولٌ
الْفَعْلُ مَعَ الْفَاعِلِ وَالْمَفْعُولُ = جَمْلَةُ اِنْشَائِيَّةٍ					
النَّدَاءُ مَعَ الْجَوابِ = جَمْلَةُ نَدَائِيَّةٍ اِنْشَائِيَّةٍ					

Exercise No. 62

Find the different types of (منصوبات) in the following paragraph.

لا شيء أعزُّ عند العاقل من وطنه الذي تربى صغيراً فوق أرضه وتحت سمائه ، وانتفع زماناً بناته وحيوانه ، وعاش فيه آنساً وأهلهُ وعشيرتهُ ، لم يألف إلاً معاهده ، ولم يرِدْ مواده ، نظر قبل كل شيءٍ شكله فصادف حبه قلباً حالياً فتمكّن منه ، ولا يعيش الإنسان عيشاً رغداً ، ولا يسعد سعادةً تامةً إلاً إذا أصبح أهل بلاده عارفين لحقوقهم وواجباتهم ، وأمسى العلم بينهم أرفع الأشياء قيمةً ، وأعزّها مطلوباً ، فيا طالب الشرف أحبِّ وطنك حباً وصُنْه صوْنًا رعايةً لحّقه ، فإنّ حبَّ الوطن من حميد الخصال ، بل كما قيل حبَّ الوطن من الإيمان .

Exercise No. 63

What type of (منصوبات) are there in the following verses.

(1) إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا .

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(2) وَادْكُرْ اسْمَ رَبِّكَ وَتَبَّلِّ إِلَيْهِ تَبْتِيَلًا .

(3) وَرَتَلِ الْقُرْآنَ تَرْتِيَلًا .

(4) يَا أَيُّهَا الْمُزَمِّلُ ، قُمِ اللَّيْلَ إِلَّا قَلِيلًا .

(5) وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا .

(6) وَمِنَ الْلَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْ لَيْلًا طَوِيلًا .

(7) قَالُوا لَبِنَاهَا يَوْمًا أَوْ بَعْضَ يَوْمٍ .

(8) وَجَاؤُوا أَبَاهُمْ عَشَاءَ يَكُونُ .

(9) أُحَلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ .

(10) وَمَثُلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ أَنْتَعَاءً مَرْضَاتِ اللَّهِ وَتَشْبِيَتًا مِنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ .

(11) فَأَتَبْعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَعِيًّا .

(12) وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ .

(13) إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا .

(14) وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتَنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ، وَالنَّخلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدُ ، رِزْقًا لِلْعَبَادِ .

(15) وَحَرَّا هُمْ بِمَا صَبَرُوا جَنَّةً وَحَرَيْرًا مُتَكَبِّينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا .

(16) وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرُقَ الْأَرْضَ وَلَنْ تَبْلُغَ
الْجَبَالَ طُولًا .

(17) إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا .

(18) فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشَرَةَ عَيْنًا .

(19) وَأَعْدَدْنَا مُوسَى ثَلَاثَيْنَ لَيْلَةً .

(20) فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ .

(21) كَبُرَ مَقْتُنَا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ .

(22) كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ، إِلَّا أَصْحَابُ الْيَمِينِ .

(23) وَمَا أُوتِيْتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا .

(24) مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ .

(25) هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ .

(26) إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآباؤُكُمْ .

(27) لَا إِلَهَ إِلَّا اللَّهُ .

(28) لَا خَيْرٌ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ .

(29) فَلَا رَفَثَ وَلَا فُسُوقٌ وَلَا جِدَالٌ فِي الْحَجَّ .

(30) لَا إِكْرَاهٌ فِي الدِّينِ .

(31) يَا آدُمُ أَنْبِعْهُمْ بِأَسْمَائِهِمْ .

(32) يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ .

(33) يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَةً .

(34) قُلِ اللَّهُمَّ مَا لَكَ الْمُلْكُ إِنِّي أُنْتَ الْمُلْكُ مَنْ شَاءَ وَتَنْزِعُ الْمُلْكَ مِمَّنْ شَاءَ .

(35) رَبُّ اغْفِرْ وَارْحَمْ .

(36) رَبَّنَا لَا تُؤَاخِذْنَا إِنَّ نَسِينَا أَوْ أَخْطَلْنَا .

(37) إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ .

(38) إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوِيلًا .

(39) إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينَ .

Exercise No. 64

Translate the following letter.

مكتوب من تلميذ إلى عمّه

بسم الله الرحمن الرحيم

عَمِي الْمُحْتَرَمُ ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ .

بعد إهداء تحيّة السلام مع الإكرام أبدي لحضرتك ما يطمئن به قلبك

وأبشرك بشارقة يسرّك ويسّرّ والديّ المعظمين (أدامكم الله مسرورين) وهي أني بحول الله وكرمه أتمت الجزء الثالث من كتاب تسهيل الأدب في لسان العرب ، فأحمد الله حمداً كثيراً وأشكره شكراً جميلاً على ما منَّ علَّيَ بالعلم و الفهم .

يا عَمٌ إِنِّي مَا نسيتُ ولن أنسى ذلك الوقت حين دخلتُ المدرسة طلباً للعلم ورغبةً في العلوم العربية و كنتُ جاهلاً مطلقاً عن اللسان العربي ، وكان حذّثني بعض الطلاب أنَّ العربيَّ أصعبُ اللسان تعلُّماً وتعلِّيماً ، فلماً أتتني بيْ عند المدير وأوقفتنيْ أمامه دهشتُ دهشةً وقُمتُ مُتحيِّراً مُتوحِّشاً في بَدْءِ الْأَمْرِ وَكَادَ قَلْبِي يَنْصُرِفُ عَنِ الْمَدْرَسَةِ جُبِّنَا وَخَوْفَا حِيثُ لَا صَدِيقَ لِيْ وَلَا أَنِيْسَ ، فَعَرَفْتَ يَا عَمِّيْ الشَّفُوْقَ مِنْ بَشَرَتِيْ حَدِيثَ الْقَلْبِ وَتَوَجَّهْتَ إِلَيْ تَوْجُّهِ الرَّحْمَةِ وَالشَّفَقَةِ وَتَحْدَثَتِيْ بِاللُّطْفِ تَسْلِيَّةً لِقَلْبِيِّ وَدَفَعَ لِخَوْفِيْ ، فَتَسَجَّعَ بِكَلَامِكَ جَاهِشِيْ وَانْدَفَعَ تَحْيِيرِيْ وَوَحْشَتِيْ ، وَبَعْدَ ذَلِكَ لَطَافَ بِيْ الْمَدِيرُ مُلَاطَفَةً الْوَالِدِ وَأَزَالَّ عَنِّيْ قَلْبِيِّ الرَّوْعَ ، فَصَمَمْتُ عَزْمِيْ عَلَى تَحْصِيلِ الْعَرَبِيِّ ثِقَةً بِاللَّهِ وَتَوْكِلاً عَلَيْهِ ، وَبَدَأْتُ الْجَزْءَ الْأَوَّلَ مِنَ الْكِتَابِ الْمَشَارِ إِلَيْهِ ، فَبَعْدَ قَلِيلٍ امْتَلَأَ صَدِيرِي فَرْحَةً وَشَوْقاً حِيثُ عَلِمْتُ أَنَّ تَعْلُمَ الْعَرَبِيِّ لِيْسَ صَعِباً كَمَا يَظْنُ بَعْضُ الْطَّلَابِ ، وَأَقْبَلْتُ عَلَى حَفْظِ

الدروس إقبالاً الضمآن على الماء وبذلت كل جهدي في تحصيل العلم صباحاً ومساءً ، لأنني أتذكر دائماً يا سيدتي نصائحك الثمينة التي تلقينها منك حين ودعتنني في المدرسة ، ومنها قولك "لابنالحمد إلا المحتهد ولا يخيب إلا الغافل الكسلان" ، فبفضل الله قرأت الجزء الأول بثلاثة أشهر وهكذا الجزء الثاني ، أما الجزء الثالث فقرأته في خمسة أشهر لأنه مضاعف في الحجم (أو حجماً) من الأول والثاني ، فأنتمتم الثلاثة الأجزاء في مدة أحد عشر شهراً ، ولم أشعر بكلفة ولا صعوبة ، والآن يا سيدتي قلبي ملآنُ فرحاً وسروراً وشكراً لأنني لمّا أقرأ القرآن أفهم أكثرَ معانيه ولا يصعب عليّ فهمُ مطالبه إلا قليلاً ، وأرجو من الله تعالى أنني أكون أفهم كلَّه إذا قرأت الجزء الرابع تماماً ، فللله الحمد أولاً وآخرأ .

هذا ولا برح سيدتي العُمُّ في خير وعافية مع سائر أهل بيته إلا ماجد وأهدي إلى والدي المكرّمين وإلى جميع إخوتي وأخواتي سلاماً محفوظاً بأشواقني إلى مشاهدتكم أجمعين .

دمت سالماً لابن أخيك
رشيد

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دہلی

یوم الجمعة الحادی والعشرون من شهر ذی الحجۃ الحرام 1363ھ



تمُّ الجزء الثالث الحدید من کتاب تسهیل الأدب فی لسان العرب بحول الله
وتوفیقه ، تقبل الله منی ونفع به الطالبین وسھل به ویسّر فهم القرآن المبین
، وآخر دعوانا أن الحمد لله رب العالمین .

وَ الْحَمْدُ لِلَّهِ
وَصَلَّى اللَّهُ عَلَى النَّبِيِّ الْكَرِيمِ

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